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[EDITORIAL.]

The Tonga Islands difficulty, in which
Wesleyans have been bloodily persecuted
by Wesleyans, has been somewhat
incomprehensible, owing to the brevity
of the telegrams. The facts appear to
be these: The population of this Fiji
cluster, numbering about 25,000, were
Christianized by Wesleyan missionaries
about the opening of the present cen-
tury. Shortly after, a constitutional
monarchy was established, with a Chris-
tian king at its head, the Wesleyan faith
predominating almost to the extent of
a State religion. The action of the An-
nual Conference of 1881, in the case of a
leading preacher, caused a split and
schism, the latter led by the king.
Since then the division has grown
wider and more acrimonious, the govern-
ment and its party acting oppressively
toward those who were loyal to the
Conference. Premier Baker—himself
a Wesleyan preacher—has been con-
spicuous in hostility toward his old
countrymen. The discovery of an alleged
plot to assassinate him a few months
ago, fanned this hostility into relentless
persecution. Imprisonments, fines,
summary executions, the forcible closing
of churches and schools, and similar
abuses, have led large numbers of the
regular Wesleyans to expatriate them-
selves, and others to find a refuge in
the ranks of the persecuting party itself,
which is known as the "Free Church."
The blame for this unhappy state of
things is thought to be equally divided.

The Pope is learning that it does not pay
to seek the Italian world sweeps on
and ignores him. The interests of the
papacy have suffered while he has
succeeded himself in the Vatican as in a
hermitage. But a change of policy has
become manifest. The Pope is again
active in European affairs. His influ-
ence has been felt in Germany in recent
political movements. His proffer of
mediation is prompt in all sudden
cases threatening the peace of nations
—in the Schnaebel affair, the arrest
of the French commissary on German
soil which caused such a ferment a
few days ago. He is taking the initia-
tive steps toward restoring friendly
relations with France. But the latest and
most important move is in the direction
of a reconciliation with the Italian gov-
ernment. So far as the programme of
agreement has been published, the Pope
is to be officially invited to resume the
pontifical ceremonies of his church, at
St. Peter's, and to occasionally reside
at Gandolfo. The Pope will support
Italy's foreign and colonial policy, and
Italy will proclaim herself formally the
protector of the Holy See. Just how
far this will conduce to the recovery
of temporal power, remains to be seen.

Sickening revelations of social rotten-
ness in the great cities of Europe come
to light from time to time. The com-
mittee of the "Inner Mission" at Ber-
lin discussed some terrible statistics
last night. It appears from their report
that the German capital supports 40-
50 prostitutes, which, on the estimate
that half the population are females,
means that in every ten of the adult
population is leading a criminal life; nearly
8,000 of the 15,000 commitments to
the women's prison in one year were of
this class. Germany needs a second
Bismarck—a Bismarck in morals, who
will deal with corruption and all other
internal foes of the empire as unflinch-
ingly and as uncompromisingly as the
great Chancellor dealt with her political
foes.

No one can read the later reports of the
proceedings of the Diet of the Central
American republics recently held at
Guatemala, without a feeling of gratifi-
cation. The agreement entered into by
these States, so frequently at variance
and ready for revolutions, "to estab-
lish an intimate relationship, and by mak-
ing the continuance of peace certain, to
provide for their final fusion into one
country," has been most carefully
drawn. It consists of thirty-two arti-
cles, and provides for perpetual peace
by adopting the principle of arbitration
in all cases of international dispute.
While the independence of each State
is guarded, equal rights and privileges
among the States are guaranteed to the
citizens of each. A congress is to be
held biennially to promote mutual in-
terests and federation. Thus what
President Barrios tried, unsuccessfully,
to accomplish by force, and died for on
the battlefield, has been brought about
by voluntary agreement. Every lover
of the race will be interested in this im-
portant compact, and will hope that
the fraternal bond may grow stronger
in such succeeding years.

England's debt is reckoned by billions.
Her financial policy in late years has
been to scale this down by a steady
though moderate reduction; and to
provide for the immediate payment of
all current bills, no matter how large
or extraordinary. Such a course is not
popular, as it involves a heavy burden
of taxation; and the temptation to the
ministry in power is strong to humor
certain classes of the people at the ex-
pense of this honorable and prudent
policy. To this temptation Mr. Goschen,
the present chancellor of the exchequer,
has yielded. He practically
proposes, in his budget, to suspend the
yearly payment towards the public
debt. His proposition encountered the
prompt and firm opposition of Mr.
Gladstone, than whom the nation has
no abler or more experienced expert in
matters of this kind. Lord Randolph
Churchill also sided with the opposition
leader in the debate and praised his
"weighty remarks." Quite likely Mr.
Goschen, with his large parliamentary
backing, will be able to carry his mea-
sure, but the Tory ministry, in this as in
other matters, is being "weighed and
found wanting."

QUOTABLE THOUGHTS FROM LIVING AUTHORS.

IV.
REV. H. S. HOLLAND.
Canon Holland became favorably
known to readers on this side of the
Atlantic by his first volume of ser-
mons, published about four years ago,
entitled, "Logic and Life." His second
book, issued two months ago under the
title, "Creed and Character," is
even more valuable than the former.
It is difficult to quote from it. So
strongly flowing and compact is the
tide of thought, that one hardly knows
where to drop a bucket into it.

His views on "the church" will be
found "broad" enough. He says:—
My brethren, I am not discussing at
this day what particular form the church
ought to take. I am but pleading that some
form of Christian church there is bound to be.
I am but pleading that our personal faith
in Christ hangs for some brotherhood. How
can it do otherwise? Its roots are dug deep
into the soil of fraternity. It starts from the
profound community of being, which knits
the believing soul into the race-sin, the one
age-long sin, which is one and the same in
all, the sin of our brother Adam. And, again,
his aim on salvation stands in the same racial
community, which knits its own tiny life
into the one act, one and the same for all,
of the Blessed Brother, Christ Jesus, in whose
crucified flesh the entire race died, in whose
resurrection body the entire body of mankind is
raised to justification. Through its complete
identification of its own lot with that of its
fellows each individual soul is both lost and
saved—lost in Adam, saved in Christ.

Here are, indeed, the springs and seeds
of an ineradicable brotherhood; and it is this
root-brotherhood which ought to find its voice,
its life, its freedom, its joy, in the church,
the faithful.

Thus forcibly and sympathetically
does he describe a dead experience and
its remedy:—
"Oh! but I have so long forgotten," you
say, "those ways of spiritual living! This
old world of faith has all become dim, re-
mote, unreal to me. I have lost the taste,
My love for holiness is withered. I have no
interest after purity. I have no spiritual
life; it is diseased, palsied. I do not see the
things you speak of. I do not hear those
voices you promise me. I am weak, thin,
paralyzed, how can I rise and walk, in this
heavenly kingdom of yours? It is years and
years since I really felt at home in it, or
moved amid its mysteries, and understood its
language, and fed on its sweet secrets—years
ago! Now it is all gone from me, and I
am, and lusts are strong, and habits are
rooted, and all is bent one way. I cannot
do it!"

You cannot; but Jesus is gone up on high,
above every name that is named. He has
broken every yoke. The past is dead—
He has killed it. The ropes lie still tied
round your arms; but they are cut. You are
loose; for He has redeemed you. You can
live; for He has bound the beginning; for
He has bound the strong man. Your organs,
your spiritual faculties, were withered and
maimed; but a new creative action is at work
within you; you have been taken into the
forgiveness of Christ, and that forgiveness is a
force that re-creates.

A paragraph that has the ring and
directness of a Methodist exhorta-
tion:—

Try. Believe. Look up to Jesus. Do just
what He tells you. With eyes rooted on His
begin. Stretch out that withered hand of
yours. You can do it; for He orders it, who
has already Himself made it possible. Leave
that weary, weary bed of miserable sinning.
Rise; rise and walk. Forget the long years
behind you, the sad, dreary sickness, the
terrible memories. Look at the Master, and
let it come; it is done. You rise under His
magic. You are doing what He bids. You
are doing the impossible. Before you know
how, the weakness has dropped away from
you; you are carrying your bed.

A sad but truthful picture of
many:—

To stand among the crowd—is it not so at
this hour with hundreds of us? We stand
among the crowd, swept along by the Chris-
tian movement, carried to church and back by
habit, by inclination, by instinct, listening,
wondering, blessed, comforted; and the old
familiar words of Heaven and Faith hang
pleasantly about our ears; but never once
does Faith get hold upon us, never once do we
feel its decisive grip. All life long we may be
in that dream. We are as those who listened
to the Lord taught them from a boat. Like
them, we sit impressed, charmed, even en-
thralled; but like them, too, we have never
once broken through our dream, never once

pressed our way in with the Twelve there
in the house, with them who are pushing their
eager questions: "Why, why dost Thou
speak to them? In parable? Tell us what
these things mean." To how many in this church
to-day is Christ still speaking in parables?
To how many is His whole Life and Death
and Resurrection no more than a parable?

St. John, in his old age, looks back to
the crises in his faith—the pivotal
points, minute but all-important, on
which his life as a disciple and an apostle
turned:—

Two points he singles out for himself as
marking epochs of his own conviction, and in
them both we are let inside the workings of
his innermost mind. And how curious, yet
how natural, is the working! For in every
hour of agony the mind becomes strangely
and fearfully alert to very little things. It is
sensitive to sudden and ineffaceable impres-
sions. It is startled into the swiftest and sub-
tlest activity by the tiniest touches of detail.
Often in the supreme moment of a dark trag-
edy, the fibres of the imagination seem to
close round some minute incident, such as the
ticking of a clock in the hush of a death-
chamber, and never throughout the long
years that follow can it detach that tiny inci-
dent from its memory of the black hour.
And so with St. John.

The first of these was "the water and
the blood."

He stood before the bitter cross, and he saw
the nails beaten through the hands and feet,
and he heard the last loud cry, and yet still
his despair hung heavy as death upon his soul,
until, just at the touch of the soldier's spear,
there broke from the dead side a little jet of
blood and water. What was it that he saw
and felt? What was it that startled him?
Why could that little jet of blood and water
never pass out of his sight? Why should it
haunt him sixty years after, as still his heart
wonders over the mysterious witness of the
water and the blood? We cannot tell. Per-
haps he could never tell. Only, his spirit
woke with a start. Only, a strange tremor
shook him, and somehow just then, his just
at that little pivotal moment, he must break off
all his story, to declare with abrupt and quiv-
ering emphasis: "This is the disciple that wrote
these things. He it was who saw the water and
the blood, and he knows that his record is true."

The second was the "rolled-up nap-
kin" in the sepulchre.

And once again, in the haste of the Resur-
rection morning, what was the moment and
what was the scene which turned his despair
into belief? It was the moment at which he
stepped down and saw within the empty tomb
the folded napkin and the linen clothes. What
did he see? Why, that the napkin that had
been round the Master's head was not lying
with the linen clothes, but was rolled up in a
place by itself. A tiny, tiny thing! Yet
somehow it was that which he saw and never
forgot. It was that which he could never omit
from his story of the Resurrection—the rolled-
up napkin lying apart from the linen clothes.
Was it the sudden sense that struck him of
order and seamlessness, as of a thing premed-
itated, intended? Was it the reaction of detect-
ing the quiet tones of deliberate purpose there,
where all had seemed to him a very chaos
of confusion? Who can say? Only
just then a key was somehow turned and a
bolt shot back somewhere within his breast,
and a sacred flash came upon him, and a thrill
of insight rushed over him, and his blindness
fell off as it had been scales, and a quiver
of hope shot up like a flame, and a new light
broke over him, and he passed at one bound
out of death into life. "Then entered in,
therefore, that other disciple which came first
to the tomb, and he saw and believed."

A picture of the bondage of sin, and
of Him who is "mighty to save":—
You may find yourself standing by one
whom some strong sin has fast bound in mis-
ery and iron. It is a habit inevitable and
masterful, and he loathes it; and yet he re-
turns to it. He is caught in cruel bonds, the
soul is secured; and though he hate himself
and weep tears of shame, he cannot break
loose; and he can find no peace, and gives
himself over to the horrid thing. Now is your
time to speak, to cry to him, to deliver your
testimony—"My brother, you may be free,
for Christ is not dead—He is risen; He holds
the keys of death and of hell; there is no
prison gate He cannot open, and he will not
unlock; He, the great breaker of bonds, He is
strong as of old to set free the captive; He
can thrust in His hand amid all that tangled
net, and snatch the bird out of the snare of the
fowler."

Rescued from "the snare of the
fowler," and upborne as "on eagles'
wings":—
We are netted as a bird. We flutter up, but
the meshes once again entangle us, and down
we come to the ground, and the sky is as far
off as ever. And when it comes and about
this poor, this impoverished will, there was
wrapped the irresistible might of a will that
had not been broken, a will, new, fresh, un-
daunted, tough as steel, endurable as stone,
firm as adamant?—what if the warmth of a
love were laid about it to which the emotions
of impure appetites are impossible?—what if
we were given up to this love, so that it abode
within us and possessed us, and held us fast,
unshaken by our disasters, unshaken by our
sins?—what if, after all our sinning, we still
can turn back again and again to find this lov-
ing will there still, pure and strong as ever
within us, still pressing, with unwearied pa-
tience, on towards the beauty of holiness, with
its unwavering eyes ever fixed on the face of
God? Would not this be enough? would not
this be peace? "Ye shall mount on eagles'
wings." That is our splendid assurance. No
longer that fluttering tumult of the poor cap-
tives, tangled in the snare! Nay! but "on
eagles' wings"—the wings of God under us,
kingly and unconquerable, as they beat their
strong way upwards, let the winds blow as
they may; "on eagles' wings"—the wings of
a holy will, the wings of a clean desire laid
under us to bear us upwards. This may be
yours, you who are in sickness, infirm, or
palsied, or dead. This uplifting power may be
made your own, if you will but forsake your
own mode of cure, your own medicines, your
own wisdom, and come and lay yourself at the
feet of Him who alone can make a church
your soul captivity.

What is it to be "dead" and have our
life "hid in Christ?"

My brothers, "ye are dead. Your life is
hid with Christ in God." This was "conver-
sion" as St. Paul knew it, and meant it; and
that conversion must be yours. "Ye are
dead." What is it to be dead? We all know
what it is to turn away from the grave-side, in
which we have laid to its last rest the cold
body of a friend. All is done and over now,
nothing has been in the world which will
never be again. A story, a presence with
good and evil, with its joys and sorrows, is
wiped out. Everything is ended. The great
silence closes over us, as the waters close over a
sunk ship, and leave no sign. It is all dead
and over! We have said the last word; we
have taken the last look. Now, let it go!
Come away! Leave it to the hidden! For
you must go your way without it. That is
death; and we are dead, if we are in Christ.
We have buried our old manhood. That old
natural self of ours—the man in us that is
born, and lives its little day, and dies—the
self, as it is by human laws, as a creature of
this earth—that is with us no longer. It has
had its day. It has done its business. We
have wrapped it in its white shroud. We
have carried it out to its burial; down in the
dark grave we have laid it; it is buried with
Christ's burial. All that old past, so onerous,
so tangled, so burdened, so sick—it is all
gone and over, as completely as a life that is
dead. Never, never can it be again. The
blood of Christ's death lies between us and
it; and it cannot touch us. Its sorrows, its sins,
its hopes, and its fears, as the voice of a torrent
that we have crossed to the night, whose dull
and smothered roar comes to our ears only in
faint gusts of wind. The old is dead and bur-
ied.

To "see Jesus" we must die with
Him.

Sirs, would you see Jesus? Then you
must die with Him. For He, who is as a corn
of wheat, has died that He may bring forth
the fruit of eternal life in you. Jesus, whom
you would find, stands risen on the far side of
death, and thither you must pass to see Him!
To gain that sight let all go; strip it off! Let
all that you seek for yourself only; all that
finds in you, in your pleasure, in your gain,
all that ministers to your own ease, and vani-
ty, and happiness, and success; all that merely
feeds your own passions at others' cost; all that
urges you to push yourself, to think about
yourself, to careen yourself; all that will
end with you here, and will be given over to
corruption when you cease, and has no issue,
and no hope beyond the grave;—oh! strip all
that off! Drag yourself out of it; cast it off!
In spite of all its fairness (and it may have
much), it is yet weighted with a curse that
will smite, and sicken, and add to all its fair-
est promise. To fall back upon its fascina-
tion is to fall back upon the tattered rags of
this world, to fall back upon the old, mis-
erable bondage, to build up again the shame
which Christ died to destroy. Do not be afraid
lest you lose the use of anything good and
beautiful here. The materials which be-
longed to you, the gifts which you possessed,
in body, soul, or spirit, will not, indeed, be
lost. Christ will lay hold of them all, and
build them up into His own new temple.

REST WE ON GOD OUR FEARS.

BY MAX PETTIBONE.

How many hopes and fears,
How many sighs and tears,
How many changing years,
Make up life's span!
Rest we on God our fears,
He will dry all our tears,
Giving us pleasant years,
He, only, can!

Look we on death with fears,
View 'till the falling tears,
Thinking a few short years
Make up life's span!
Rest we on God our fears,
He will dry all our tears,
He will soothe all our fears,
He, only, can!

BRIGHT AND BRIGHTER DAYS FOR THE SOUTH.

BY BISHOP W. F. MALLALUE.

The winters in New Orleans vary as
much as elsewhere. For example, this
winter has been mild and dry, and
therefore very pleasant. Last winter
it was mixed; fine days when the sun
shone, cold days—several the coldest
for sixty years, when everybody shivered
—wet days, when all nature wore a
most dismal appearance, constituted
the programme. Winter before last
we had almost ceaseless rainy weather.
The people who came from the North to
see the Exposition and the "sunny
South" were greatly disappointed, for
the sun refused to shine, and the clouds
gathered as though they were endless,
and the rain poured, and drizzled,
and came down in sheets. It was wonder-
ful weather, and such as no one wishes
to see again.

While writing on this first day of
March, the sun is shining in splendor,
the sky is blue, the air is like May in
New England, when the May is doing its
very best and ready to merge into June.
For a month past there have been but
two or three stormy days, and most of
the time so warm that fires have not
been needed, and it has been possible to
sit out in the open air as people do in
June in the North. For weeks past the
lawns have been delightfully green.
Some of them needed to be cut on the
first of February. For weeks the rose-
bushes have been beautiful with bloom
and rich in fragrance, and now the or-
ange trees, the few left of the last year's
hard freeze, are in blossom, filling the
air with precious perfume. Of course,
besides the roses and the oranges, there
are multitudes more of plants and
shrubs that are in blossom. In fact,
here at the present time the season is as
far advanced as it is in the middle of
June in Massachusetts. No wonder
that the natives of this section of the

country speak of it as the "sunny
South;" and provided that this sort of
winter could be made the rule, no one
could doubt the correctness of the
phrase. Nor is it surprising that multi-
tudes from the hyperborean regions,
where the mercury runs down to the bot-
tom of the glass and freezes in the bulb,
should seek these more genial latitudes.
And there is no doubt that with increas-
ing wealth and desire for comfort, the
numbers will multiply from year to
year of those who will flee hither to
find rest and recreation in the open air
and bright sunlight of this favored por-
tion of the country.

It is unquestionably true that a tide
of migration will set in from the North
that will in the next ten or fifteen
years very largely modify the whole
character of the South. Everybody
who has studied the matter has seen that
heretofore the migratory movements of
our population have been on the lines of
latitude corresponding with the points
of original settlement on the Atlantic
coast. This rule has held good with
scarcely a single exception, and not one
exception of any considerable mag-
nitude, unless in the case of California
and Kansas. Gold took the people to
California, and the conflict of ideas to
Kansas. But there has never been any
marked migration from North to South.
There is no reason why this should not
be the case, since the cause that made
such migration impossible has been re-
moved. The two civilizations of the
North and South were so diverse as to
prevent the flow of population from
either section to the other, especially
from the free States to the slave States.
Not only has this hindrance been re-
moved, but many reasons appear why
we may confidently expect to witness
the incoming of hundreds of thousands
from the North. A desire for a milder
climate; a hope to improve health and
prolong life; better facilities for suc-
cessful agricultural operations; cheap
lands; the discovery of wonderful de-
posits of easily accessible iron and coal,
and all other valuable minerals; the
comparatively crowded condition of
the North; the increase in the price of
land in the West, and the taking up of
most of the available farming lands of
the West and Northwest, are each and
all reasons why the tide of migration
will turn southward.

Such a consummation as this may
well be wished by every lover of his
country and his kind; for, in the first
place, it will eventuate in a homoge-
neous civilization, which is certainly
most desirable under a government of
the people such as is our own. And
this is not saying that the civilization
of the North is at present in all re-
spects better than that of the South.
There are some things each section
may learn of the other. Besides, it is
evident that this movement will mean
a vast change in all the educational
conditions of the South. With the ad-
vent of the Northern people will come
of necessity the common school system
and all its advantages; and, sooner or
later, the enjoyment by all the people
of the great privilege of education.
Then there will be sure to come a re-
vival or creation of business which will
affect the whole commercial status of
the country. What is now going on in
Alabama and Tennessee and Georgia
will be repeated with various modifi-
cations in many other sections of the
South. In this way there will yet
come to pass a condition of things in
which the solid South will disappear as
a political factor in the control of the
government of the country. It will
cease to be the case that the representa-
tives and successors of the old Bour-
bonism of the South will dominate the
politics of this portion of the United
States. We are to live in a nation, and
the foolishness that a citizen owes al-
legiance to his State and afterwards to
the nation, will be done away. The
word will not be, "I am a South Car-
olinian, or a Texan," but, "I am an
American;" and that the wide world
over, let, then, the sections mingle
and intermingle, and peace, prosperity
and union everywhere prevail!

POPULAR FALLACIES CONCERNING LABOR AND WEALTH.

BY REV. G. M. STEELE, D. D.

THAT ANY DESTRUCTION OF WEALTH
MAKES A GREATER DEMAND FOR
LABOR, AND THEREFORE TENDS
TO THE INCREASE OF
WAGES.

This error is closely connected with
the one last considered; possibly the
latter might be considered as a subor-
dinate division of this. Still, in the
popular apprehension, they are hardly
regarded as parts of one whole.

We frequently hear it said when any-
thing is destroyed, "All right; it only
makes trade good." The meaning is,
of course, that additional labor will be re-
quired to replace the commodity thus
consumed, and that as the demand for
labor is increased, the compensation
must also increase. But this is taking
only a partial view of the subject.
There is another part which is not seen.
Let us suppose that a certain house is
burned. This must be replaced. To
effect this replacement, it is supposed,
will imply more business for the car-
penter, and his wages will tend upward.
Yet this is by no means certain—possi-
bly the contrary will result. For the
money which is paid for the rebuilding

would have been paid for something
else, possibly for an additional house;
in which case wages would have been
just as favorably affected as in the other
case. In addition to this, the com-
munity would have been richer by the pos-
session of the wealth implied in this
other house. Then, too, by the fact of
there being more houses, rents would
tend downward, and thus would arise
another benefit to the poor man.

But let us go back to the point where
another house was to be built to take
the place of the one destroyed, and let
us suppose that this does affect favorably
the wages of the carpenter. If such a
loss would be good for the carpenter,
then the destruction of several boxes of
boots and shoes would be a good thing
for the shoemaker as tending to increase
his wages. The wreck of a carriage
would be good for carriage-makers.
The sinking of a ship with a cargo of
wheat would be a benefit both to ship-
builders and to farmers. The spilling
of a lot of meat would be a blessing to
cattle and pork raisers. The burning
of several bales of cotton cloth would
have the same effect on factory opera-
tives. So we might go on through the
whole range of occupations. But now
if we look closely, we shall notice some-
thing which is very liable to be over-
looked. We shall see that though all
these losses may effect a rise of wages,
they will also effect a rise of prices.
These commodities of which the de-
struction takes place will cost more,
and first by reason of their greater scarcity,
and, secondly, because of the greater
cost of producing them. This increase
of price is pretty likely to be greater
than the increase of wages. Thus the
laboring men will be worse off instead
of better off than before.

There is another way of looking at
the subject. Every destruction of prop-
erty leaves the community so much the
poorer. There is just so much less
wealth in it. Now the less wealth there
is, in a community, the less capital there
is, and almost invariably a diminution
of capital tends to a diminution of the
demand for labor, and therefore of
wages. A factory is burned down. It
cannot be replaced for less than \$50,000.
The owner may have \$100,000 worth of
property left. He will not suffer for
want of the necessities or conveniences
of life. But the fifty or seventy fam-
ilies which were dependent on the
wages paid in that factory, are likely to
suffer seriously. The workmen may, after
a longer or shorter time, find employ-
ment in other places, but it will be
by pressing in where there are perhaps
already plenty of workmen, and this
will tend to decrease wages. Always
the loss of capital affects the laborer
more than it does the capitalist.

Closely akin to this fallacy of the
beneficial effect of the destruction of
property, is that of the restriction of
production as a means of increasing
high wages and profits. This is a policy
to which both laborers and employers
resort. The latter do this to enhance
prices and consequently profits; the
latter for the purpose of increasing
wages. In either case the end sought
involves the throwing out of employ-
ment a certain number of workmen.
When this results from a combination
of employers, it must sooner or later
react upon themselves, though its first
evil effect will be upon the employed.
If the production is diminished by em-
ploying fewer laborers, those thrown
out of employment must seek other oc-
cupations. If the same policy prevails
in these, there is not only no place for
them, but the number of those unable
to find work will be increased by those
displaced from these. If the same policy
does not prevail there, then by the
fact of an unusually large number of
laborers offering themselves, wages will
be diminished, and consequently the
purchasing power of workmen will
be decreased. Indeed, in either case
this will be the fact. But as the work-
men always furnish the great body
of consumers of most commodities, the
result will be that the effective demand
for products generally will be dimi-
nished, and prices will fall and profits
will decrease. To this extent employ-
ment will suffer the consequences of such
short-sighted policy.

There are some exceptions to the
operations of the principle here indi-
cated. It is undoubtedly the fact that
there are times when production should
and must be curtailed. Instances occur
in which certain kinds of production are
overdone—more goods are furnished
than there is either any commercial de-
mand or desire for. But these are
clearly unusual occurrences, and do
not substantially affect the principle
that to check production for the sake
of raising prices or increasing profits
generally, reacts disastrously.

The same consequences attach to
combinations of laborers to restrict
production. Trades unions sometimes
demand of employers that only a cer-
tain small number of apprentices shall
be permitted, and that certain methods
or machines shall not be used. All
this is for the purpose of diminishing
the labor supply, of restricting the
amount produced, of keeping up prices
and consequently wages. But they
fail to see that if all industries should
adopt the same policy, the prices of all
commodities would rise, and that, too,
in a greater proportion than wages,
and then the general condition of work-
men as well as of employers would be
worse instead of better.

There is another evil which is not
generally taken notice of. Those who

are kept out of employment by such
measures as these, or by any other
means, must be supported in some
way. If they cannot earn their own
subsistence, some others must earn it
for them, and it is pretty certain to be
the case that the laboring men will
have to pay their full proportion of the
cost. It is also evident that if the in-
crease of wealth is less on this ac-
count, the increase of capital will also
be less, and this must inevitably result
in decrease of wages as well as of profits.
Clearly enough, then, any dimi-
nution of wealth, whether by destruc-
tion or restricted production, can be
nothing but evil in its effect.

RAM CHANDRA BOSE.

One of my pleasantest anticipations
in going to India was the prospect of
meeting my esteemed friend, Babu
Bose. As our train entered the station
at Lucknow, his was the first familiar
face I recognized. At our after-meet-
ings when we had larger opportuni-
ties for conversation, I was more than
ever impressed with his broad intelli-
gence, mental acuteness, and the sweet-
ness and tenderness of his spirit. His
brethren universally regard him as a
thinker and writer of unusual power
and brilliancy, whose faults are rather
due to the warm impulsiveness of the
Eastern temperament than to any real
perverseness or intent of harm. It
grieved me to hear him speak of his
failing health. May God graciously re-
store and spare him for many years of
useful service! The subjoined letter
reached me after the North India Con-
ference had adjourned. I read it to a
group of the older missionaries who
had not yet gone. Tears gathered in
their eyes, and one of them exclaimed,
"It is just like him!"

W. X. NINDE.

Lucknow, Jan. 5, 1887.

BISHOP NINDE—MY DEAR SIR: The
last two years of my life have been to
me years of bodily suffering and grow-
ing feebleness, and I have a present-
ment that my life-work is to terminate
before long—perhaps in the course of
a year or two. I am now engaged in
reviewing my life more narrowly than I
have done before, and I believe that I
have a confession to make publicly. I
believe I have been guilty of introduc-
ing discussions on mission matters
where they were out of place, at times,
if not invariably, and of conducting the
same in an outrageous manner. For my
indiscretions in this direction, and
for my faults of manner and expression,
I beg to offer the missionaries about
to be assembled in Conference under
your presidency, an unqualified apology.
I have prayed for God's pardon,
and I respectfully beg theirs.

I beg to state that the missionaries as
a body are men, kinder to us, native
Christians, than we are apt to be to one
another, and they have been especially
kind to me. May I never forget the pit-
ty of vice from which I was brought out
through their instrumentality about
fifteen years since; and may I never
forget the Christian patience with
which they have borne with me. I
have, I believe, at times, been forgetful
of their fatherly kindness, and spoken
and written with impudence as well as
imprudence. I beg once more their
pardon for my misbehavior. I shall
feel obliged by your kindly reading
this publicly in Conference, and having
the letter published in ZION'S HERALD,
in America. May the letter undo a
little of the mischief I have done!

Your obedient servant,
RAM CHANDRA BOSE.

DAKOTA.

Some time since, the editor kindly
published for us an appeal for library
books. We herewith return thanks to
him for the favor and to Miss Emily L.
Parker, North Gorham, Me., and to
Mrs. N. A. Putnam, Boston, for procur-
ing for us two pleasing lots of books,
and also

Miscellaneous.

JOTTINGS FROM THE CAPITAL.

The wise king, Solomon, says, "There is no new thing under the sun;" but to the good people of Washington who have long been clamoring for a Sunday law, the exhuming of the buried law of 1843, by the commissioners, seems a new and very good thing. We consider ourselves a very proper people, and yet it is a lamentable fact that through all these years there has been no legal restriction on Sunday traffic, and there is a growing tendency to barter on that, as on any other day of the week. The resurrected law takes effect this week, and we anticipate a wonderful change in the closing of saloons, soda-fountains, candy shops, etc.

The ladies of the W. C. T. U. may take to themselves a good part of the credit of this reform, for it was their charge against the commissioners (questioning the legality of certain acts) in their petition to Congress, which set the ball in motion. Christian endeavor is on the increase. "Am I my brother's keeper?" is a question that is coming very close to the hearts of Christian people; and now there is a promise, as never before, of thorough evangelistic work in the city. Several weeks ago a Christian convention was held, the object of which was to consider the best means for conducting mission work throughout the city. An invitation was sent to every evangelical Protestant clergyman to be present. Plans are not fully consummated, but it is agreed that the masses must be reached by personal effort. When Christians of all denominations are banded to unite in one common effort to war against the evil one, then the true spirit of the Master is made manifest. "Whatsoever thy hand findeth to do, do it with thy might," is the injunction given to every one who would be Christ's disciple.

Easter Sunday was appropriately observed in all the churches. The churches were beautifully adorned with flowers of richest perfume, and then, "woke glad echoes in many listening souls." A touching memorial service was held at the Metropolitan M. E. Church, in memory of the "Blessed" who have passed to the heavenly home since the organization of the church in 1860. The audience-room was decorated most elaborately with palms and flowers of richest color and fragrance. A pedestal stood at the entrance to Gen. Grant's pew, on which was placed a bronze bust of the deceased soldier, the pedestal being draped in the silken folds of our country's flag. Dr. Newman slowly and solemnly called the death-roll, and those who desired gave brief but loving tribute to the memory of their lost ones. Listening, one could realize how rapidly the vast army is crossing to that other shore, which, after all, is not so far away.

Easter Monday belongs emphatically to the children. Egg-rolling is Washington's own peculiar institution, and the children from all parts of the city assemble in the grounds of the White House and Capitol, and make the air ring with their glad shouts as they toss their bright-colored eggs over the lawn and roll them from every terrace. At noon about fifteen hundred shook hands with the President, and when they descended the East Room, it looked as though there had been a battle of egg-shells.

The social event of the day, coupled with a religious ceremony, was the christening of "Dorothy Whitney," infant daughter of the Secretary of the Navy. The ceremony was performed before the altar in St. John's, followed by a tea from four till seven at the secretary's residence. The little miss received many magnificent gifts, among them an exquisitely wrought silver porridge bowl and spoon from Mrs. Cleveland; and from the aged historian, Mr. Bancroft, a handsome volume, with the following quaint inscription:—"This book becomes your property as soon as the minister pronounces the words, 'Dorothy, I baptize thee.'"

A new feature in fashionable circles was the introduction of parlor Bible readings. Many, who doubtless heard no word from the sacred Volume except on the Sabbath day, listened with interest to these Scripture comments. Mrs. Margaret Bottoms, of New York, spent two weeks in the city, and held daily meetings at the chapel of the Church of the Covenant. One morning's talk was from the word "feast" (John 11: 56). Beginning with childhood, she enlarged upon girlhood, womanhood, marriage, motherhood, and the declining years of life, characterizing all the stages of life as so many feasts, and urging the necessity for the constant presence of the Saviour. So it is that the gayest turn aside now and then to catch some crumb of comfort and help for their starving souls. What is called "society" offers a mission field that should not be shunned.

The Methodist pulpit here has no cause to feel ashamed of its workmen. In accordance with law, some changes were made at the recent Annual Conference. Now the good-bys are said to the departing pastors, and "welcome" to the incoming ones, and the church is prepared to settle down to earnest work. A young minister of our church, who has since sought another fold, said, "I do not like the city; I like you, people for whom you have left me, and I do not like to be forgotten." Not so; but rather the heart seems to grow more capacious; it holds to its old love, but makes a place for the new.

In the twenty-one years since its organization, the New York Society for the Prevention of Cruelty to Animals has prosecuted more than 13,000 cases in the courts. It has temporarily suspended from work 30,000 disabled animals, and over 20,000 horses disabled; recovery have been painlessly put to death.

NOTES FROM WASHINGTON.

The forty days of fasting, which in many instances were nominal rather than real, are past, and the bright and beautiful Easter morning that followed ended Lent is, also, numbered with the days beyond the flood. The Methodist Episcopal churches of our city this year paid more attention to this season of religious observance than ever heretofore. In the Metropolitan we had Bible readings each morning during the forty days at 10 A. M., which were well attended. Mrs. Dr. Newman had charge. At night Dr. Newman gave a half hour's discourse, and prayers were made and experiences given. It was a season of great spiritual refreshing. Believers were strengthened and sinners converted. On Easter morning there was a resurrection prayer-meeting, at 9 A. M. Sunday-school, and at 11 A. M. preaching. At 3 P. M., those who have passed to the better land since the organization of the church in 1860, were remembered, each one with a beautiful floral tribute. The roll of names numbered seventy. Among them were Dr. Thomas Eddy, Chief Justice Chase, Justice Clifford, Vice-President Colfax, ex-President Grant, and Senator Logan; of our resident members, Hon. T. L. Tullock, Thomas Perry, Rev. Mr. Burr, and our dear sister, Mrs. Fullerton.

On Sunday, the 17th, six mass temperance meetings were held in different parts of the city. The Sons of Temperance, the Rechabites, Good Templars, and Woman's Christian Temperance Union all participated. At Harris Theatre there was a meeting at 3 P. M. expressly for boys. The pool-rooms are now closed on Sunday; so the temperance people must interest and take care of the boys whose Sunday vocation the good women of the W. C. T. U. have snatched away, by arousing the commissioners of our city to the enforcement of the laws they took oath to obey.

Although some of our wealthier citizens are leaving our city for the summer, since we have gone beyond 200,000 in our census, we do not miss them. No matter how many people leave, the city seems to be full, and our public walks and drives are crowded. Many strangers stop en route from North to South to see our beautiful clean capital.

Our Baltimore Conference now has a paper of its own, under the management of its efficient editor, Rev. J. W. Cornelius. The circulation has been greatly increased. It is a good-sized, eight-page paper, well printed in large type, and well worth perusal. It gives all the news of the Conference, and many Washington and Baltimore items of interest.

MRS. LLEWELLYN DEANE.

Reported by REV. H. A. SPENCER.

VERMONT CONFERENCE.

Reported by REV. H. A. SPENCER.

Friday.

(Continued.)

In the evening a revival service of an hour was held under the direction of A. B. Truax. At 7.45, the anniversary of the Board of Church Extension was held, with J. A. Sherburne in the chair. After prayer by A. J. Hough, Rev. W. A. Spencer, D. D., assistant corresponding secretary of the Board of Church Extension, spoke with his characteristic effectiveness, and took over \$400 in pledges on his "Royal Army" plan; and the benediction was pronounced by W. R. Puffer.

SATURDAY.

The Bishop was again in the chair in the morning ready for the opening service of song and prayer, which was conducted by I. McAnn. It was a time of refreshing.

At 9 o'clock the journal of yesterday was read and approved.

Rev. R. S. Rust, D. D., secretary of the Freedmen's Aid Society, and J. W. Hamilton, of the New England Southern Conference, were introduced to the conference.

Ten o'clock Monday was made the hour for considering the constitutional question of representation in General Conference.

W. S. Smithers, H. E. Howard, C. W. Morse, F. D. Handy, who were in the class of deacons of the second class, were reported favorably by the committee of examination and the presiding elders, and they were elected to elder's orders.

The following local deacons were elected to local elder's orders: A. W. Ford, John Morse, Geo. E. Burnham. The Bishop spoke a few words to these brethren, impressing them with the obligation of the new relation.

The following local preachers were elected to deacon's orders: D. C. Thatcher, W. E. Douglas, A. B. Riggs, E. E. Reynolds, and A. J. Martin. They were introduced to Conference by the Bishop, and all testified that they do not use tobacco.

S. L. Hedges was the only candidate eligible for admission to full connection. He answered the usual questions, and was admitted to Conference.

The Bishop dwelt fully and forcefully upon the underlying principles of Methodism in his address.

Dr. Rust presented the claims of the Freedmen's Aid Society with his characteristic force and eloquence.

Mrs. Angie F. Newman, of Nebraska, the representative of the Woman's Home Missionary Society, was introduced to the Conference, and spoke a few minutes, especially with reference to Mormonism. Mrs. Newman met the ladies in the vestry at 10 o'clock for consultation. Mrs. L. H. Daggett, of Boston, was present, and spoke for Alaska.

The Conference voted to adjourn, to meet to-morrow at 2 o'clock for a memorial service. After announcements, the benediction was pronounced by Dr. Hamilton.

SUNDAY.

At 2 o'clock the anniversary of the W. H. M. S. was held, with Mrs. T. P. Frost in the chair. Mrs. W. H. Hyde led the devotions. Mrs. L. H. Daggett, of Boston, spoke for Alaska, and took a subscription to help build a Lee Home in that Territory. Mrs. Newman then spoke of the work in Utah, and took a subscription. Prayer was offered by J. W. Hamilton, who responded in a few interesting remarks.

LANDRY.

The temperance anniversary was held immediately afterward, W. N. Roberts in the chair. Addresses were made by C. H. Sweet and C. P. Taplin.

was called first, and in a most felicitous manner took himself out of the way to give all the time to the other speakers. A collection was taken to bring up the deficiency of the Conference on this cause.

SUNDAY.

The Conference love-feast met in Music Hall at 8.30 o'clock. H. A. Spencer had charge of it, and W. D. Malcom led in prayer. A large number testified to the preciousness of the wonderful grace of God.

At 10.30 Bishop Walden preached an exhaustive sermon from 1 Cor. 2: 5. A. L. Cooper assisted in the opening services, leading in prayer. A thousand people, or more, filled this beautiful hall of the Y. M. C. A.

At 2.30 the memorial service was held in the Methodist Church, with the Bishop in the chair. The opening services were participated in by R. Morgan and P. Merrill. After a few fitting words by the Bishop, the following memoirs were read: Of Jane B., wife of W. B. Howard, read by W. N. Roberts; of Lydia M., widow of M. Bullard, read by H. Webster; of J. S. Spiney, read by H. Webster, followed by remarks by C. P. Taplin, A. H. Webb and P. Merrill; of John L. Smith, read by A. E. Truax, followed by remarks by W. J. Kidder, Dennis Wells, J. S. Little, J. A. Sherburne, A. T. Bullard, A. L. Cooper, I. McAnn, and J. O. Sherburne. No memoir being prepared with reference to R. H. Barton, S. Donaldson and P. Merrill made remarks bearing testimony to his faithfulness and goodness.

At the conclusion of this service the ordination services occurred. The Bishop made a statement of the doctrine of the Methodist Episcopal Church as distinguished from the views of other Episcopal churches. The following persons were ordained deacons: D. C. Thatcher, W. E. Douglas, A. B. Riggs, E. E. Reynolds and A. J. Martin; and the following were ordained elders: W. S. Smithers, H. E. Howard, C. W. Morse, F. D. Handy, A. W. Ford, John Morse, Geo. E. Burnham.

In the evening a revival service was held, in charge of H. A. Spencer.

The other churches in town were supplied by members of Conference. At the North Congregational Church, T. P. Frost preached in the morning, and W. J. Johnson in the evening. At the South Congregational Church, H. A. Spencer in the morning, and C. P. Taplin in the evening. At the Presbyterian Church, W. S. Smithers in the morning, and A. J. Hough in the evening. At the Free Baptist Church, A. H. Webb in the morning, and J. E. Knapp in the evening. At the Baptist Church, John E. Taylor, and L. E. Taylor were continued. J. W. Scott was discontinued.

MONDAY.

The Bishop was in his place at the opening of the devotional service of half an hour, which was conducted by F. H. Roberts. At 9 o'clock the journal was read, when the question in regard to deacons of the second class was taken up, and W. A. Evans was advanced. John S. Tupper was continued in the class.

The question, "Who remain on trial?" was taken up. F. E. Currier, G. E. Emery, W. E. Douglas, John E. Taylor, and L. E. Taylor were continued. J. W. Scott was discontinued.

The following is the list of the supernumerary preachers: A. H. Honsinger, E. S. Morse, W. R. Puffer, J. W. Guernsey, H. P. Cushing, and J. H. Gaylord. J. R. Bartlett and C. P. Flanders were made effective.

B. S. Taylor was reported transferred to the North Dakota Conference.

The order of the day was taken up, and the Conference did not concur in the constitutional change of representation in General Conference by a vote of 2 to 62.

The deacons of the second class are, G. L. Story and F. W. Hamblin.

A communication from the Boston Wesleyan Association in regard to the distribution of part of the profits of Zion's Herald to the Conference, was read by H. A. Spencer, and referred to the committee on Church Literature.

The following brethren are the supernumerary preachers: L. C. Dickinson, W. B. Howard, A. T. Bullard, A. J. Copeland, I. McAnn, H. Hitchcock, P. Frost, P. P. Ray, D. Wells, H. Eastman, Aaron Ball, A. Hitchcock, Dyar Willis, Peter Merrill, J. W. Spencer, J. Enright, J. W. Bemis, and W. J. Kidder.

Prof. Henry Fairbanks, having prepared a chart in regard to church extension in Vermont, was invited to explain the chart, which was being kindly hung in the Conference room, when he responded with many startling facts on the condition of things in our State, showing that less than one-half of our population ever attend church.

The secretary of Conference was instructed to send a letter of fraternal greeting to the supernumerary members living without the bounds of the Conference.

The committee was organized, consisting of A. H. Webb, L. O. Sherburne, N. W. Wilder and J. Hamilton, to present some plan for the entertainment of Conference.

The statistical secretaries and the committee on Conference collections were appointed a committee to formulate a plan for reporting money and statistics so as to avoid discrepancies in amounts. Notices were then given, and Conference adjourned, to meet at 2 o'clock.

Conference was called to order at 2 o'clock P. M. by J. D. Beaman, who had been appointed by the Bishop to preside at this session. H. P. Cushing conducted the devotional service, consisting of reading the Scriptures and prayer.

The committee on Church Extension presented a report, which was adopted. The committees on the Bible Cause, Conference Collections, Education, to Nominate Anniversary Speakers, Sunday-schools and Tract Cause, presented reports, which were adopted.

The committee on a Historical Society presented a report, which was adopted. Dennis Wells made a strong and eloquent speech on the subject of a Vermont Methodist Historical Society.

A memoir of R. H. Barton, not ready yesterday, was read by H. Webster and adopted; and the report of the committee on Memoirs was adopted as a whole.

Prof. E. A. Bishop, Principal of the Seminary at Montpelier, gave a report of the condition of the school, which showed a very satisfactory state of things on the whole. Is it an exception to all other schools of its class when we announce that our Seminary needs money?

J. O. Sherburne, who was appointed to visit the schools of the Vermont Conference, made a report through N. W. Wilder.

The committee on Freedmen's Aid made its report, and it was adopted.

The stewards then made a report of the distribution of funds in their hands, which was adopted.

Adjourned to meet at 6.45, with benediction by W. H. Hyde.

A large number of preachers and their wives visited the greenhouses of Col. F. Fairbanks, in response to a cordial invitation sent by him.

In the evening the devotional service was a season of great interest, protracted until 8.30

o'clock, when the Bishop and the cabinet came into Conference. At that hour the Bishop took the chair.

The committee on Temperance presented a report, which was adopted.

The stewards distributed the moneys in their hands, according to the report adopted this afternoon.

The committee appointed to present some plan for the entertainment of Conference presented a report, which was adopted.

The committee on Church Literature presented a report, which, after some discussion, was adopted; P. N. Granger, H. A. Spencer, T. P. Frost, R. Morgan, W. J. Johnson, E. P. Culver and L. O. Sherburne were appointed a committee, to whom the whole matter of periodicals is referred in the interval of Conference.

L. Dodd was appointed to preach the missionary sermon, with C. Taber as alternate. The trials of appeals were elected; and the committees on examination were announced. The statistical secretaries presented their report.

C. L. Adams was left without an appointment, in order to attend the School of Theology of Boston University.

The disciplinary committee on General Conference expenses was appointed.

Two thousand copies of the Minutes of Conference were ordered to be published.

G. L. Wells was given a supernumerary relation without appointment.

J. H. Winslow was granted a location at his own request.

I. McAnn was granted a supernumerary relation without appointment.

A. M. Wheeler was granted the same relation.

L. P. Tucker was received on trial.

C. P. Flanders was given a supernumerary relation.

The Conference requested the appointment of J. D. Beaman as president of the Vermont Methodist Seminary and Female College.

The committee on Missions made a report, which was adopted.

A recess was taken in order to organize a Vermont Methodist Historical Society.

The Conference was again called to order, when the usual votes of thanks to the citizens of St. Johnsbury for their hospitality, the service of the railroads, and to the Bishop Walden; also to Col. Franklin Fairbanks for the courtesies extended in inviting the members of Conference to visit his greenhouse and cabinet, to ex-Gov. Fairbanks for a reception at the Athenaeum Friday night, and to G. W. H. Clark and the committee of entertainment at St. Johnsbury.

The Conference then voted to adjourn without day after the reading of the journal and the appointments. Pending the motion, the journal was read and corrected and approved.

The Bishop then spoke a few appropriate words, I. McAnn led in prayer, the appointments were read as below, and the Conference adjourned with benediction by the Bishop.

MONTPELIER DISTRICT.

Presiding Elder, A. B. TRUAX.

Barre, L. L. Beaman, Berlin, to be supplied. Bethel, Gilead, to be supplied. Cabot, H. Knapp, Chelmsford, to be supplied. Col. 10th, to be supplied. Gaysville and Bethel Lyman, T. Trevillian, Granville and Hancock, sup. M. H. Ryan, Groton, H. A. Bushnell, H. Webb, Pittsford, to be supplied. W. A. Evans, Montpelier, J. O. Sherburne, Moretown and Duxbury, W. H. Dean, Northfield, to be supplied. Orange, H. P. Raymond, Wellsfield and Fayston, O. D. Clapp, Warren, to be supplied. Waterville, G. E. Smith, Watery Center, Henry Webster, West Randolph, sup. H. A. Taylor, Williams and East Brookfield, F. W. Hamblin, Worcester, supplied by D. C. Thatcher.

J. D. Beaman, President of Montpelier Seminary; member of Montpelier Quarterly Conference.

ST. JOHNSBURY DISTRICT.

Presiding Elder, S. DONALDSON.

Albany, J. McDonald, Barton, H. W. Worthen, Barton Landing and Brownington, W. N. Roberts, Bloomfield and Lemington, S. L. Hedges, Canaan, to be supplied. Coventry, sup. P. F. Chase, Craftsbury, A. S. Palmer, Danville, sup. G. E. Burnham, Derby, H. E. Howard, East Burke and East Haven, C. W. Morse, East Charleston, to be supplied. East Lyndon, sup. H. A. Taylor, Middlebury, John Glover, W. S. Jenne, Greensboro and Stanard, supplied by G. L. Wells, Guilford, to be supplied. Hardwick, A. B. Blake, Holland and Morgan, to be supplied. Irafield and Fayston, O. D. Clapp, Warren, to be supplied. Waterville, G. E. Smith, Watery Center, Henry Webster, West Randolph, sup. H. A. Taylor, Williams and East Brookfield, F. W. Hamblin, Worcester, supplied by D. C. Thatcher.

J. D. Beaman, President of Montpelier Seminary; member of Montpelier Quarterly Conference.

ST. ALBANS DISTRICT.

Presiding Elder, E. W. CULVER.

Albany, C. S. Hulbert, Bakersfield and North Fairfax, S. B. Currier, Cambridge, to be supplied. Colchester, T. T. Baxendale, East Freetown, to be supplied. Eden, to be supplied. Enosburg Falls, C. H. Sweet, Essex and Jericho, C. Wedgeworth, Fairfax and Fletcher, E. L. Bruce, Williamsville and Georgia and N. Fairfax, sup. A. W. Ford, Grand Isle, O. W. Barrows, Hightgate, S. S. Brigham, Isle La Motte, sup. Frank Adams, Johnson, Hyde Park and Waterville, L. P. Tucker, Milton, W. D. Malcom, Montgomery, to be supplied. Morrisville and Enosburg, W. H. Chase, North Hero, to be supplied. Ricford, L. Dodd, St. Albans, W. J. Johnson, St. Albans Bay, G. L. Story, Sheldon, W. C. Robinson, Swanton, C. Sherburne, Underhill, sup. A. B. Riggs, West Berkshire and East Franklin, M. P. Bell, West Enosburg, C. A. Smith, Westford, to be supplied. Wolcott, S. C. Gail.

SPRINGFIELD DISTRICT.

Presiding Elder, R. MORGAN.

Athens and Cambridgeport, to be supplied. Barnard and Barnard, A. G. Austin, Belvidere Falls, W. L. Todd, Bondville, to be supplied. Colchester, T. T. Baxendale, East Freetown, to be supplied. Eden, to be supplied. Enosburg Falls, C. H. Sweet, Essex and Jericho, C. Wedgeworth, Fairfax and Fletcher, E. L. Bruce, Williamsville and Georgia and N. Fairfax, sup. A. W. Ford, Grand Isle, O. W. Barrows, Hightgate, S. S. Brigham, Isle La Motte, sup. Frank Adams, Johnson, Hyde Park and Waterville, L. P. Tucker, Milton, W. D. Malcom, Montgomery, to be supplied. Morrisville and Enosburg, W. H. Chase, North Hero, to be supplied. Ricford, L. Dodd, St. Albans, W. J. Johnson, St. Albans Bay, G. L. Story, Sheldon, W. C. Robinson, Swanton, C. Sherburne, Underhill, sup. A. B. Riggs, West Berkshire and East Franklin, M. P. Bell, West Enosburg, C. A. Smith, Westford, to be supplied. Wolcott, S. C. Gail.

J. D. Beaman, President of Montpelier Seminary; member of Montpelier Quarterly Conference.

The annual missionary sermon was delivered by J. H. Allen, text, Acts 1: 8: "Ye shall be witnesses unto me." It was a clear, strong and scholarly presentation of the theme. The introductory services were conducted by A. W. Kingsley and E. J. Ayres.

SATURDAY.

After devotional exercises conducted by F. D. Blakelee, the Bishop, at 9 o'clock, took the chair.

The question of reducing the ratio of representation in the General Conference was the order of the hour. The vote stood, none in favor and 42 against the proposed change.

J. C. Ferguson was admitted on trial, and elected to deacon's and elder's orders under the missionary rule.

A. G. Smith was elected to the same orders under the same rule, and continued on trial.

H. D. Adams and Henry Hanson, local preachers, were elected to deacon's orders.

John S. Bell and A. Z. Fryxell were elected local elders. The latter was under the missionary rule.

W. P. Aruckle, a probationer in the Erie Conference, was announced as transferred to this Conference.

The Bishop's address to the candidates for admission into full connection in the Conference, and given at this time. It was a practical and forcible setting forth of the preparation necessary for the work of the ministry, and the proper performance of that work. The candidates were examined according to the requirements of the Discipline. Eleven young men were then admitted to full membership, and those not already in deacon's orders were elected to the same.

An invitation from Rev. Dr. Mix to attend

and the necessary steps taken to put him on trial. It was also generally known that a committee had been appointed to investigate regarding certain charges against Rev. W. McK. Bray, agent of the East Greenwich Seminary.

D. A. Jordan, presiding elder of the Providence District, presented his report. The work is in encouraging condition. Some of the churches have been blessed with large ingatherings of souls. Material and spiritual prosperity has marked the year on this, as on the other districts.

W. A. Wright was granted a supernumerary relation. He intends to visit Germany for purposes of study. F. K. Stratton was transferred to the New England Conference. C. R. Oederberg was received by transfer from the N. W. Swedish Conference.

The 19th Question was then taken: "Who are the superannuated preachers?" It was taken up: W. H. Richards, L. E. Dunham, C. Banning, D. Wise, E. H. Hatfield, W. O. Cady, L. D. Bentley, W. P. Hyde, J. O. Dodge, E. S. Stanley, D. P. Griffin, E. M. Anthony, N. Goodrich, A. J. Church, D. A. Whedon, G. W. Brewster, J. F. Sheffield, H. S. Smith, S. McKown and M. J. Talbot were all continued.

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The Sunday School.

SECOND QUARTER. LESSON VII.

Sunday, May 15.

Exod. 3:1-12.

ST. WY. O. HOLWAY, D. R. N.

THE CALL OF MOSES.

I. Preliminary.

1. Golden Text: "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12).
2. Date: B. C. 1493. Brugsch and Osburn put the date about 200 years later.

OF ELOCUTION, by S. M. New York: Phillips no. \$1.00. This volume contains elementary lessons on the art of elocution, and is a valuable work for teachers and students.

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Says Murphy: "The primary effect of the flame of fire is to consume, the secondary, to purify. When transferred to spiritual things, that which is an emblem of that which is pure and holy (Num. 31:23). Fire, however, does not make pure, but merely leaves the pure untouched. The Lord has often appeared in fire." The bush—supposed to have been a species of thorn, or bramble, of the acacia family. The original word here (*seah*) is supposed to have been the origin of the name Sinai. Not consumed.—This was the startling thing about it—a vehement flame, but powerless to burn what was especially consumable. This bush, burning but not consumed, is regarded as a significant emblem of the oppressed people of God in Egypt, which the fire of affliction could not destroy. The same emblem has been borrowed, in modern times, by the Scotch Church—a burning bush, with the words beneath it, *non tamen consumebatur*.

The bush that lives unscathed by the lambent flame that winds round all its leaves and branches is an emblem of that which is pure and holy, and therefore of the true Church of God in the furnace of affliction. The lowliness of the shrub comports well with the seeming feebleness and insignificance of the people of God. The flame of fire corresponds with the fiery trial through which they have had to pass, that the lusts of the flesh, which had grown up in Egypt, might be consumed, and faith and its kindred virtues be left behind in all their vigor and beauty (Murphy).

3. I will now turn aside.—The unusual spectacle arrested the attention of Moses and invited closer scrutiny. He forgot his pastoral duties for the moment, to study this "great sight."

4. The Lord saw... God called.—Two different, distinctive names of Deity are used in the first case, *Yahweh* (the Self-existent), in the second, *Elohim* (the Almighty). Their precise significance in this connection has been variously, but not satisfactorily, explained. Moses, however, "the personal call with which the commission of Moses begins" (Murphy). Here *am* is the answer of a docile, obedient heart.

We are ready to say that those favored men of old were happy in being permitted to enjoy such immediate intercourse with God; but happier are we who enjoy the full revelation of the precious Gospel. Whatever they heard, they heard not the things which have come to our ears. Whatever were the promises given to them, we are in possession of better. Whatever the covenant made with the fathers, a better one has been established with us, their spiritual descendants (Bull).

5. Draw not nigh.—Let not curiosity bring you nearer, lest you venture heedlessly into the sacred Presence. Put off thy shoes—a custom almost universal in the East, to indicate reverence or profound feelings. The Egyptians, the Greeks and the Romans were scrupulous in performing their sacred rites "with naked feet." The Mohammedans observe the same rule today in their places of worship. Holy ground—made so for the time by special manifestation. "The reverence due to holy places thus rests on God's own command" (Cook).

6. The God of thy father.—Not of Ananias in particular, but of his fathers, or ancestors generally (Acts 7:32); a general expression, with specifications following, namely, "the God of Abraham," etc. The God of Abraham—in the God of the covenant, whose promises were faithful. In Mat. 22:32, our Lord quotes this passage to show that Moses believed in the resurrection and the future life. He saw his face—exhibiting that consciousness of sin, and recoil from the perfect holiness of God, which the purest of humanity have felt in seasons of special communion. Was afraid to look upon God—that is, upon the fiery revelation of His Presence.

The nations of the earth had now almost universally forsaken the God of their fathers, the knowledge of whom had been clearly handed down to them by Noah, and betaken themselves to other gods whom their fathers knew not, and who were no gods. Moses is here reminded of his holy ancestor, and apprised that the God who addressed him is the great Being who made heaven and earth, and created man after His own image (Murphy).

7. Surely seen.—Though they suspected it, they have watched with unceasing vigilance. Have heard their cry.—Afflicted beyond endurance, the broken-hearted Israelites had called upon God at last. Taak-masters—oppressors; a stronger word than that rendered "task-masters" in chapter 1.

8. I am come down—language of accommodation, to show God's personal and active interest in His people's cause. "Whenever," says Bush, "the Most High is said in the sacred Volume to 'descend,' some signal event of His providence is uniformly represented as following." A good land and large—the equal of Goshen in fertility, and sufficiently large for even the vast numbers of Israelites. Flowing with milk and honey—a proverbial and classical description of a land exceptionally productive and beautiful. Similar expressions are found in Gen. 15:7, Ex. 3:8, 17:9, 23:31, etc.—a general name, inclusive, probably, of all the best. This locates the country as the land promised to Abraham and his seed.

9. 10. Thy eye is come unto Me.—It was so bitter and piercing that it showed the greatness of their need and the urgency for relief. I will send thee—a divine commission, frequently referred to in subsequent Scripture (Ex. 3:10; 7:16; 12:13; 13:21; 14:19).

11. Who am I?—Moses had learned humility in the desert. He had grown "meek." The new Pharaoh is a stranger to him; his kindred had probably forgotten him; the difficulties were many and great; and he felt unworthy and incompetent to undertake this mission of deliverance.

No chronicler in after times, when Moses was the great hero, the might champion of the nation, would have so spoken of him; but all through the Pentateuch Moses ever takes a most humble and modest place. None but himself would have drawn so close a veil over his greatness. It is only at his death, in the last chapter, added by another hand, that his high dignity is declared. There he is the prophet whose like Israel had never seen, with whom the Lord spoke face to face, the worker of mighty wonders, the "servant," or, as the phrase really means, "the vicegerent" of Jehovah (1st Pt. 1:23).

12. I will be with thee—a promise of the personal attendance of God himself, to guide and strengthen in every emergency. This shall be a token—that his commission is from on high. He will break the yoke of bondage, and the emancipated children of Israel shall offer their sacrifices in this very mountain.

IV. Illustrative.

1. MOSES IN THE DESERT. Far across the sandy wild, While, like a solitary child, He thoughtless roamed and free, One towering there was wrapt in flame; Bright without blaze it went and came; Who would not turn and see?

Along the mountain-ledges green The scattered sheep at will may graze The desert's spicy stores; The while, with undivided heart, The shepherd talks with God apart, And, as he talks, adores. (Keeble).

2. THE RIGHT MAN CALLED. When God has anything great to be done, He is sure to raise up a suitable agent to do it. Paul, the apostle, was just the man fitted to reason with the public and accomplished

Athenians, schooled as he was in all the syllogisms of a masterly and cunning philosophy; and with the warlike and educated Romans, open as they were to the influence of demonstrative and indelible facts. Peter was adapted to the Jews; Martin Luther was fitted for the reformation in Germany; Knox, for the same in Scotland; and Ridley, Latimer and Crammer for their great mission in England; and, at a subsequent period, Whitefield and Wesley for their work; and, at a still later period, Wilberforce among the great and sinners among the undergraduates of Cambridge, fulfilled their respective and precious missions. And these men were prepared and fitted by the great Head of the church to carry out the peculiar functions which they had to discharge (Cumming).

METHODIST ITEMS.

—Minneapolis and May 12 are the place and date of the annual spring session of the Synod to arrange the plan of visitation for the Fall Conference.

—Sam Jones is supporting four young men at college in Georgia.

—St. John's, Brooklyn, provided for a \$10,000 indebtedness April 10. Pastor W. L. Phillips, who has just closed a three-years' term, reports a total membership of 824—a net gain of 77.

—Colonel Joseph M. Bennett, of Philadelphia, has given in various forms \$200,000 to the Methodist Church. He is not a Methodist, but his mother was, and her dying request to him was to do some service to the church with his wealth.

—The Wesleyans of New Zealand are agitating for the introduction of the Bible into the public schools.

—Dr. Joseph Cummings, president of Northwestern University, has engaged passage to Liverpool on a steamer that leaves New York June 28. Miss Cummings will accompany her father, who intends to give most of his vacation to England.

—The Methodist denomination in Philadelphia eclipses all others as to number of churches. It now has 128 churches, fourteen of which are colored.

—Bishop Nide, after a successful sojourn in India, sailed early at Brindisi March 25, and proceeded at once to Naples. On the following Sabbath he preached in our chapel at Rome, administered the Lord's Supper, and received five members into full connection with the church. The Italy Conference was held in Pisa, instead of Rome.

Horsford's Acid Phosphate. As an Appetizer. Dr. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

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AN IMPERATIVE NECESSITY. What pure air is to an unhealthy locality is the great household need of the next housekeeper, so is Hood's Sarsaparilla to everybody, at this season. The body needs to be thoroughly renovated, the blood purified and vitalized, and the germ of disease, Scrofula, Salt Rheum, and all other blood disorders are cured by Hood's Sarsaparilla, the most popular and successful spring medicine.

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Lowell, Mass., March 11, 1886.

I have been troubled most all my life with rheumatism and rheumatic fever, have taken various kinds of medicines, some of them would give me relief, but for a short time only. The medicines given me by the doctor made me so much worse that I had to stop using them; finally I commenced using Atholophors, from three bottles of which I derived more benefit, and in a shorter time, than from all the medicines and doctors' prescriptions I ever took. I believe Atholophors is the only medicine that will cure rheumatism and neuralgia.

Mrs. EDGAR E. WHITNEY, 24 Emerson St., Haverhill, Mass.

I had rheumatism in both hips and knees, could not sleep or rest for seven or eight weeks; in fact I was almost helpless. No matter what I did or what position I got in there was no such thing as relief or ease from that terrible pain attendant with rheumatism, until I took Atholophors, a few doses of which brought immediate relief, and less than two bottles made a permanent cure. Atholophors is indeed a great medicine. One of my men also was cured of a very painful attack of rheumatism by one bottle of Atholophors. I heartily recommend all who may be troubled with rheumatism to use it.

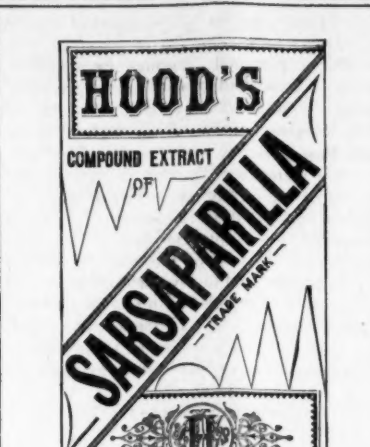
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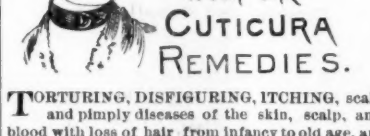


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The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

To living vigorous faith, despair of victory over self, death, and hell seems impossible, because to its listening ear God is always whispering, "Fear not!" "It is your Father's good pleasure to give you the kingdom."

A slave who holds his passions in subjection to the will of God, is a much nobler man than a king who is bound in the chains of his own imperious selfishness. Hence Milton grandly says,—

"Who reigns within himself, and rules
Passions, desires, and fears, is more than king."

The inmates of our prisons, and very many to whom the almshouses furnish cheerless homes, are the victims of their own follies and vices. They passed into the highway of their ruin just where they threw off the reins of self-restraint and bade their passions run loose in the enchanted grounds of lawless self-indulgence. Hence the stones of prison walls and almshouses have tongues continually saying to the world what Shelley, in one of his poems, makes the wise Ulysses say to the gluttonous Cyclops,—

"Many have bought too dear their evil joys."

And so long as the "wages of sin is death," so long will every man who will taste the joys of covetousness, of evil desires, of immoral amusements, or of any other form of unrighteousness, buy his chosen delight too dear. Endless death is a fearful price to pay for the short-lived delights of sin.

A naturally quick temper, like an indocile horse, does not readily submit to its owner's will. "It has been said that it is easier to act the martyr than to conquer one's temper." There may be some exaggeration in this saying. It is true, however, that to the unassisted will the conquest of a fiery temper is next to impossible. But "impossible" is an unbeliever's adjective. It has no proper place in a Christian's vocabulary, inasmuch as to him no duty is impossible. He who commands the duty says to him, "My grace is sufficient for thee." It is, therefore, his great privilege to stand amidst his self-asserting passions like a lion tamer amidst his subdued animals, holding them in abeyance and triumphantly exclaiming, "I can do all things through Christ strengthening me." Thus, divinely aided, the believer, though naturally as furious as Jehu, may become as meek as Moses. Yea, he may clothe himself, as in a beautiful garment, with the meekness of the lowly Lord.

HER FACE.

Scant beauty nature gave her; in disguise
Rugged and harsh she bade her go about
With face unlovely, save the dark, sad eyes,
From which her fearless soul looked bravely out.

But life took up the chisel, used her face
Roughly, with many blows as sculptors
use a block;
It wrought a little while, and lo, a grace
Fell, as a sunbeam falls upon a rock.

Across her soul a heavy sorrow swept,
As tidal waves sweep sometimes o'er the land,
Leaving her face when back it ebb'd and
crept,
Tranquil and purified, like tide-washed sand.

And of her face her gentleness grew part,
And all her holy thoughts left their trace,
A great love found its way within her heart,
Its root was there, its blossom in her face.

So when death came to set the sweet soul free
From the poor body, that was never fair,
We watched her face, and marvel'd much to see
How life had carved for Death an angel there.

—BESSIE CHANDLER, in *Advance*.

THE STORY OF "PHARAOH'S DAUGHTER."

BY REV. R. H. HOWARD.

How beautifully the memory of Pharaoh's daughter is enshrined in the Scriptures of both Old and New Testaments! As the result of her providential connection with, her timely hospitality to, and the kindly, maternal care she maintained over the infancy, the childhood, and it is likely, the youth and early manhood of that most eminent of all God's ancient servants, Moses, Pharaoh's daughter has won a very graceful and tender recognition on the part of the inspired writers, and so an imperishable record and memorial in the church of God. How little this gentle lady realized as that morning, she with her bevy of damsels sallied forth to the river's brink for her customary bath, and as a little later she took the tiny foundling that had come drifting down upon her from his floating cradle, and fondly and even passionately embraced him as her own, that on account of that one impulsive, womanly, tender act, she was not only to endure herself to all coming generations, but to associate her name imperishably with one of the most honored names of a foreign religion, and to secure, in connection with a foreign civilization, a memorial that should endure for untold ages even after her own proud dynasty should have perished from the earth forever.

How instinctively we desire to learn all that it is possible for us to know concerning this interesting daughter of the illustrious and mighty Rameses! Her name is not given in the Bible. The rabbis have assured us, however, that hers was the beautiful and significant name of Bithia—the daughter, or worshiper, of Jehovah. Josephus, it is true, declares that her proper Egyptian name was Thermuthis. One is probably, in reality, as authentic as the other. Personally, I think that of the two I prefer the former. So let us write and

think of her under the musical and suggestive name of Bithia.

Rameses, it is said, had at this time but this one child, Bithia, who, hence, according to Egyptian law, was heiress to the throne. She was married—so says tradition—but had, as yet, no children. This very circumstance may have rendered her peculiarly susceptible to the mute and pathetic appeal of the aforementioned little stranger so providentially entrusted to her hands.

It may seem a little strange that a princess of such distinction as Bithia should have so readily adopted a child evidently base born, that belonged to the subject and despised race of the country. It should be remembered, however, that this child was one of wondrous beauty—one, indeed, whose beauty the fond legends of later ages described as so great that all who saw stood fixed to gaze upon; while humble laborers oft turned aside from their work to steal a glance at the wonderful child. "A divine light," the rabbis used to say, "shone from her face, while such were his size and comeliness as instantly to rivet the gaze of the princess." That these traditions concerning the rare, not to say unearthly, beauty of the infant Moses were not utterly without foundation in sober fact, is sufficiently attested by the circumstance of St. Stephen's deeming it worth his while to speak of the child as "exceeding fair," or, as De Wette translates it, "beautiful before God" (Acts 7:20).

Not unnaturally, then, the kind mother-heart of this childless princess promptly and fervently responded to that beautiful, pleading, tear-bedewed infant face, and was determined at once to procure and maintain the child as her own. The singular Providence that provided for his return temporarily to his own Hebrew mother, and which, through the timely and effectual influence of that godly mother on that child's opening and impressionable mind, finally secured him, in spite of all the counteracting allurements, social, civil and religious, of his Egyptian home, to the church, to Israel's God, and to the great cause of the world's redemption, is familiar to all. Meanwhile every Christian believer must feel his soul glow with something warmer than even a sentiment of admiration for this kind patroness of this favored Israelite, as he remembers that, proud of his genius, and delighting, not only in his rapidly increasing acquisitions and accomplishments, but withal in the gentleness of his manners, the kindness of his heart, and the manliness of his bearing, she spared no pains in his education, but lavished on him every advantage, intellectual, civil and social, in her royal gift; and that, as the result of having had him thus trained in all the wisdom of her nation—then, and for ages after, the first in the world for culture and intellectual attainments—she was, all unwittingly, yet really, eminently fitting this gifted son of Amram and Jochebed for the exceptionally momentous responsibilities soon to devolve upon him as the leader of a great Exodus and founder of a new nation, a new civilization, and of a new and the only true religion.

So great, then, must have been the indebtedness of Moses to the Pharaohs; and correspondingly great and painful must have been the sacrifice involved in the "choice" of our patriotic Israelite, when he finally decided to turn away forever from Egypt—its civilization, ease, honors, wealth and refined society—and to identify himself henceforth with his despised and oppressed people—a decision, as he doubtless very well understood, subjecting him to all the trials, hardships, privations and vicissitudes naturally incident to an unsettled and nomadic life in a new country. Meantime, who shall say but that, in the case of so sensitive, refined, courtly, honorable, nobly generous a nature as that of Moses, the most bitter drop in this cup of sacrifice consisted, not simply in the stern necessity of forever withdrawing from scenes associated in his mind with so many afflictive memories, and in assuming an attitude of hostility to a dynasty that had afforded so generously bestowed upon him, a houseless, abandoned waif, the highest honors and favors, but in seeming to despise the fair and loving hand that had once so signally honored and blessed him? To the very last there must have existed in the heart of Israel's illustrious chief a very warm and tender regard for the gentle lady to whom, in a sense, he owed his very existence, and who, all the way up, as we may reasonably assume, from cradled nothingness to manly power, had continued to brood him with her great love, and to minister to his progress and happiness. I can easily imagine that when the chapter in his immortal history, in which this episode occurs, was reached, while disposed naturally to touch as modestly and lightly as possible on matters personal, yet as he came to set down in his imperishable record this tender reminiscence of Pharaoh's daughter, and of her beautiful deed and generous love, his eyes, notwithstanding the flight of more than eighty long years, must have become dim with the gathering mist of a swelling and ever-grateful heart. He might not, indeed, have been able to fulfill her fond wishes as to being called her son; but with the loyalty and devotion of a true son, he will at least ensure that they two shall go down to an everlasting posterity together.

As to the later history of the beautiful Bithia, both Scripture and tradition are utterly silent. Whatever it may have been, this woman can never be forgotten by either Jew or Gentile. This one great event of her life will abundantly suffice to endear her memory, and to perpetuate her name and fame to all generations. This one "touch of nature," this one idyllic expression of all that is "pure womanly" on her part, this one brief but singularly beautiful episode, not only glides with a unique splendor the brief Bible record of the Pharaohs, but serves, as already

stated, to elevate "Pharaoh's daughter" to an honored seat among the notable and worthy "women of the Bible," and will cause, hence, the story of Bithia to be a familiar tale wherever, in all the future, the Bible shall yet be read.

DEAD ON THE STREET.

BY REV. S. C. KNEELER.

[Kate S. was found under the snow in Concord, N. H., where she had perished on a cold night in January last.]

Only a cry of woe and a stifled moan,
Mingled with the wall of the wintry
And out in the darkness, dead and alone,
Lay a once tender and beautiful form,
Her cheek fast freezing to her pillow of
frost,
And her bright life there ended and lost.

In the revealing role where the cup was
death,
Once she was welcomed for the part she
bore,
Now shivering there, with her dying breath
She piteously begged to enter the door;
But its keeper had no pity or place
For her wasted form and her haggard
face.

More tender to her than humanity proved,
When halted her weary and wand'ring
feet,
Kind Heaven, by whom e'en the sinful are
loved,
Spread over the outcast the whitest sheet,
Covering her up from the pitiless blast
And pitiless world where her life was cast.

As dawned on the city another bright day,
And the wintry storm with the night was
o'er,
It revealed the mound where the woman
lay,
And the snowy robe from her breast they
tore;
Then gazing down on the face of the dead,
"A sinner indeed," by many 'twas said.

But the sins of others she was made to
bear,
Some of the living might easily tell,
For her nature once was more white and
fair
Than the souls of many by whom she
fell.
Far greater the sins and greater the blame
Of those who mocked at her sorrow and
shame!

Few only the years, though swiftly they
pass,
Since her baby fingers were "on the
pane,"
And her baby eyes peered out through the
glass,
Wondering alike at the sunshine and
rain—
Wondering at the world to which she had
come,
Pure as a seraph from heavenly home.

Alas! that her soul should have to tell,
"Though I came to a land of Gospel
light,
I found my dwelling on the verge of hell,
And hands ready to lead me down to
night,
And the light went out of my life at last,
As they drove me forth in the freezing
blast."

"No need of an inquest," it was truly said,
The cause of her fate was so plainly
told;
The soul that had gone from that frozen
bed
Was blighted by men for lust and for
gold.

The guilt of their crimes they surely will
bear,
In the inquest for such God maketh with
care.

But other fingers are now "on the pane,"
And other eyes now peer out through the
glass,
Shall this tale of woe be rehearsed in vain?
And over their loss must we still cry,
Alas!

In sorrow and night must we see them sink
Through the open house of death and of
drink?

O fathers and mothers! When will ye
awake,
And close up these houses of shame and
woe?
Guarded and safe only thus can you make
Paths where the feet of your children
must go;
Else in sorrow and sin many will sink
Through the open house of death and of
drink.

Keene, N. H.

LETTER FROM CHINA.

[From a private letter to Edward F. Waters, Esq., of this city.]

Your letter written Nov. 26, 1886, was duly received, and it has been my honest intention to reply to it for a full month. I was making preparations for my homeward trip when the letter came, and I said to myself, will start a letter by San Francisco route when I leave for Suez, Holy Land and London. I settled all my mission matters, came to Shanghai, sent on all my luggage to Mrs. Hart, purchased my ticket to Suez, and within about twenty-four hours should have sailed, when a letter came from Bishop Fowler, stating I had been appointed superintendent of West China in connection with Central China, and that I must visit Chungking and relocate and reorganize our mission there, which was destroyed last July by a mob. Mr. Gamewell, who was at the head of that mission, is on bad terms with native officials and the Catholics, who threaten his life if he returns to that field. In view of all the facts, it was thought best for me to go and re-establish work there. This will consume a good portion of a year, and puts upon me a great responsibility and great labors. First, the journey is long, and most tedious and dangerous in many places. Although but eight hundred miles above Hankow, it takes about six weeks to make the journey up, but only ten days down.

You can imagine my disappointment, after making all my preparations for home, and under such pleasant circumstances. My mission brethren raised a fund to send me through Egypt and Palestine, and sent me off with flying colors. I somehow felt there was a work for me to do in West China, and deeming duty above pleasure, I concluded to undertake, in face of very grave obstacles, the mission. I hope to start in about one month's time, and may not return for six or eight months. I purpose leaving for America immedi-

ately upon my return, so you may look for me within about a year.

I shall keep a full record of my travels, and I hope to be able to add a little light to that which has gone before. The missionary is emphatically a soldier, or should consider himself one, and ready for duty any moment and willing to face any danger. You will, no doubt, say very good theory, but little practice. Well, I cannot say how far practiced by others, I know that such is my theory and practice. The only misgivings I have in undertaking this work is my health, which is not as rugged as I could wish, yet may be equal for all emergencies.

Nanking has undergone many changes since your visit. Our hospital and mission houses have added much to the north part of the city. I have spent my strength freely to bring this about, and do not begrudge one particle expended. I am very thankful to both you and Mrs. Waters for the very great interest you have in many ways shown in myself and work. I trust your confidence and interest may never be abused. I have devoted my life to China's good, and am now in a position, by experience and opportunities, to serve her as never before. The church has shown great confidence in me to extend my field to Tibet. A strong force will be sent out to reinforce Central China as well as West China. We have asked for thirty-two more men, and I am hoping to get them. There is one mistake constantly made by our Bishops and secretaries; that is: Any one will do for China—is acted upon in their appointments. I was very desirous to come home and inflict a mortal wound upon that theory. It has struck me that a strong article on missionary candidates might do good, but I could not write without striking some weak heads, and I must obey Paul's injunction not to eat meat, etc. The time has come when superior men and women are wanted; mediocre talent cannot fill the bill. Who can be a recognized leader in China to-day, if unfit for such position at home? The broadest, best men of America are needed. I do hope you may be able to interest some one in the Nanking Hospital. We need a man, medical charts, etc., apparatus as used in home hospitals. I will send you a picture by next mail. If you get *Gospel in All Lands*, you will see a series of short articles by myself entitled, "Three Hundred Miles on Horseback in China."

V. C. HART.
Shanghai, March 4, 1887.

ABOUT WOMEN.

—Twenty-five young women have just graduated from the Woman's Medical College of Chicago.

—The Czar has sent the Queen of Holland the grand cross of the "Order for Women," founded by Peter the Great.

—Mrs. Cornelius Du Bois, of New York, is raising a fund to send trained nurses to the deserving poor.

—Prof. H. A. Michaels, Dean of the Woman's College of the Northwestern University, Evanston, Ill., will presently close her second year there, her notable success increasing constantly.

—The *Bombay Gazette* has broken the ice by employing sixteen Anglo-Indian girls as compositors under a lady press-reader.

—The will of a married woman, just probated in Kingston, N. Y., gives her property to her husband for life, or as long as he "remains unmarried." Sauce for the goose is sauce for the gander.

—The mother of General Lee Wallace was Esther Test, a daughter of Judge John Test, of Indiana. She was beautiful, refined, and loving, with the serene manner and tranquil spirit natural to one brought up in the Society of Friends. She lived but twenty-six years, and lost to her children before her beauty faded, left in their minds a fair image of perpetual youth. The gentle Esther, wife of Ben-Hur, was named in memory of that mother.

—In the city of Philadelphia there are eight women physicians who have an annual practice of about \$20,000 each. There are twelve whose income averages above \$10,000 each. There are twenty-two who admit that their annual resource from their profession is above \$5,000 each.

—Mme. Caroline Popp has just completed her fiftieth year as editress of the chief Liberal paper in Flanders—the *Journal de Bruges*. Mme. Popp has earned some distinction in her native land as a novelist and story-teller. Her "Nathalie" and her "Legends and Tales of Flanders" have been translated into German.

—It is said that Miss Annie T. Howard will presently begin the construction of a free public library building in New Orleans as a memorial of her father, the late Chas. T. Howard. It will cost fifty thousand dollars, and contain one hundred thousand volumes. When completed, it will be placed under the charge of the Tulane University.

ECHOES FROM CONFERENCE.

BY A MINISTER'S WIFE.

Of course I went to Conference. Did any one who read my letter about the difficulties in the way, doubt that I would go?

This was one of the places where I felt safe, for I knew, if there should prove to be "no room in the inn" at Leominster, it is only ten miles to "my father's house," where "there is bread enough and to spare." But, as a matter of fact, there was plenty of room for everybody—ministers' wives included—for the good people of Leominster opened their hearts and their homes, and took us all in.

This Conference introduced to us a new presiding officer—Bishop Walden. He has a strong, though kindly face, that reminds you of Bishop Simpson, and there is a broad and breezy air about him suggestive of the Western circuit; as if his trusty horse had wan-

dered out of the path, and landed him by mistake at this eastern church door. He had brought his Methodist Hymn-book and Discipline along, and, from his lips, we heard the good old Methodist terms, "preacher," "charge," and "support," instead of the modern "pastor," "church," and "salary." This spirit of the fathers in our Bishop was contagious, and, before the week was through, we heard the ring of the old, heroic fire in many of the speeches of our preachers, who declared themselves ready to go out and labor in the waste places, as in the days of old.

The great day of the feast was Sunday—a day never to be forgotten, on account of its sweetness and spiritual power.

Monday evening we listened to a thin, wiry Westerner, who had passed "the gates of brass," as a certain formidable committee was called, and was allowed to address the Conference. His remarks were greatly enjoyed, especially where he told about his first church in Dakota, and how, instead of being paid for preaching the Gospel, he himself paid for the privilege of furnishing the place of worship, and the Sunday-school and hymn-books, and then, as his hearers lived at such distances, he was forced to take them in and board them when they came to hear him preach. It fairly made one's mouth water as he told of the wild geese and turkeys, and prairie chickens and jack rabbits, with which he fed them. If his preaching was as good as his feeding, membership in that first church in Dakota was a thing to be desired. He spoke of Dr. Brush as a prince of beggars, though he could not tell whether he had yet been carried by angels to Abraham's bosom.

He also gave the ministers' wives a gentle bit when he said that he always preached, even when he had only one hearer, for that one was his wife, and, as she preached to him six days in the week, he could only get even by preaching to her on Sunday.

Following him came our genial Dr. Rust, who surely will never illustrate his name if he is always as bright as at that evening. He referred to Chattanooga and the victory over caste in the resignation of Prof. Caulkins, and added, "It has taken a good many of us to kill that bear." The ministers, like boys spoiling for a story, called out, "What bear?" but their boyish curiosity was ungratified, as the good Doctor refused to leave the thread of his discourse to tell a bear story. He grew eloquent as he told us how, in the dark days of slavery, he helped to rescue a fugitive slave, and carried him by night to Canada and safety. He said his course was ever northward, straight toward the polar star, but when, for a little while, in order to get around some mountain, the road would seem to be turning back toward the south, the black face of the fugitive would begin to blanch, and he would tremble with fear of being carried back into slavery. This he used as an analogy of the Freedmen's Aid Society, and showed how, though sometimes seeming to turn back upon its path, to go around some mighty mountain of difficulty, its course has been steadily onward and upward toward the north star; and he added, in conclusion, "Brethren, don't distrust your driver."

The memorial service, for those who have fallen at their posts during the past year, was one of unusual tenderness and solemnity. Mrs. Carlyle says that people who write books can never write nice letters, because they live always in the shadow of their future biographers; so these memorial services make us—as ministers' wives—realize what manner of persons we ought to be, in the light of our future Conference memorials. We could almost wish to have the melancholy pleasure experienced by the editors of *Zion's Herald* and the *Christian Advocate*, when they read their own obituaries; or, like the wife of the good Vicar of Wakefield, to have our epitaphs written out and hung up before us, as a constant reminder of duty and reward.

The last session of Conference was what the Bishop called a kind of "sugaring off," though I fear some of the sugar got burnt in the process—just a little, I mean, not in any case enough to make it bitter.

One minister's wife, whose appointment was something of a disappointment, was heard to observe that there were no electric lights in the new place. "No," answered another brightly, "but the stars will shine there just the same." And so we parted, each going her separate way.

And now I am back among the "green fields" and "rivers of delight," back with the dear people who have made the past year so delightful to us, back in the "house-behind-the-church," the pleasant blessed parsonage, for another year's blessed work in this corner of the Lord's vineyard.

Greenfield, Mass.

The Little Folks.

A LAMB AT SCHOOL.
THE TRUE STORY ABOUT MARY AND HER PET.

Most of our young readers will be surprised to hear that the well-known nursery song of "Mary Had a Little Lamb" is a true story, and that "Mary" is still living. About seventy years ago she was a little girl, the daughter of a farmer in Worcester County, Mass. She was very fond of going with her father to the fields to see the sheep, and one day they found a baby lamb which was thought to be dead. Kind-hearted little Mary, however, lifted it up in her arms, and as it seemed to breathe, she carried it home, made it a warm bed near the stove, and nursed it tenderly.

Great was her delight when, after weeks of careful feeding and watching, her little patient began to grow well and strong, and soon after it was able to run about. It knew its young mistress perfectly, always came at her call, and was perfectly happy only when at her side. One

day it followed her to the village school, and, not knowing what else to do with it, she put it under her desk and covered it with her shawl. There it stayed until Mary was called up to the teacher's desk to say her lesson, and then the lamb walked quietly after her, and the other children burst out laughing. So the teacher had to shut the little girl's pet in the woodshed until school was out.

Soon after this, a young student named John Rollstone wrote a little poem about Mary and her lamb and presented it to her. The lamb grew to be a sheep and lived for many years, and when at last it died Mary grieved so much for it that her mother took some of its wool, which was "as white as snow," and knitted a pair of stockings for her to wear in remembrance of her darling.

Some years after the lamb's death, Mrs. Sarah Hall, a celebrated woman who wrote books, composed some verses about the lamb, and addressed them to those written by John Rollstone, making the complete poem as we know it. Mary took such good care of the stockings made of her lamb's fleece that when she was a grown-up woman she gave one of them to a church fair in Boston. As soon as it became known that the stockings were made from the fleece of "Mary's little lamb," every one wanted a piece of it; so the stockings were ravelled out and the yarn cut into short pieces. Each piece was tied to a card on which "Mary" wrote her full name, and these cards sold so well that they brought the large sum of \$140 in the Old South Church.—*American Agriculturist*.

THE ISLE OF THE LONG AGO.

O! a wonderful stream is the river time,
As it flows through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and surge sublime,
As it blends with the ocean of years!

How the winters are drifting like flakes of snow,
And the summers like buds between,
And the years in the sheaf, how they come and go,
On the river's breast with its ebb and flow,
As it glides in the shadow and slen!

There's a magical isle up the river time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the June with the roses are staying.

And the name of this isle is the "Long Ago,"
And we bury our troubles and cares,
There are brows of beauty and bosoms of snow,
They are heaps of dust—oh! we loved them so—
There are trinkets and treasures of hair.

There are fragments of song that nobody sings,
There are parts of an infant's prayer,
There's a lace unswept and a harp without strings,
There are broken vows and pieces of rings,
And the garments our loved ones used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air,
And we sometimes hear in the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

O! remembered for aye be that blessed isle,
All the day of our life until night;
And when evening glows with its beautiful smile,
And our eyes are closing in slumbers awhile,
May that "Greenwood" of soul be in sight.

—Benjamin F. Taylor.

For Young and Old.

BITS OF FUN.

—Why should not ducks be allowed on doctor's premises? Because they make such personal remarks.

—Mistress (to new servant): "We have been generally thought right about you." "Yes, Sir." "Well, mum, if I don't down to it, don't wait."

—Teacher (in geography class): "What is a desert?" "Young Student: "Don't know, mum. I always eat at the second table."

—After debating a long time as to the proper inscription to put upon the gravestone of a man who was blown to pieces by a powder-mill, his friends decided on the following: "He was a man of excellent parts."

—"Do you have damp sheets?" said the fussy old man at the hotel, securing a room. "No," said the clerk, who wanted to be obliging. "But we can sprinkle you for you if you like them that way."

—Three different waiters at a Southern hotel asked a little prim, precise Harvard professor at dinner, in quick succession, if he would have soup. A little annoyed, he said to the last waiter who asked, "Is it compulsory?" "No, sah," answered the friend and brother, "no, sah. I think it am muck turtle."

—A resident of a suburb in Philadelphia traded his white cow for a black one. His small boy, not understanding the trick, had this information for his father when he came home that evening: "Papa, they've tak our white bawsee away an' put an old black one in there, and I tell you, air, if it's compulsory?" "No, sah," answered the friend and brother, "no, sah. I think it am muck turtle."

—We have heard of a child whose mother sang to her nightly the hymn,—
"Hush! my child, lie still and slumber:
Holy angels guard thy bed."
The mother finally noticed that the little girl always covered her face for the night with the sheet. Pressed to explain, she said she "didn't think it was fair for the angels to watch her when she could not see them." Another night she asked her Mother, "I cannot bear the angels here any longer! They must go out and stand in the hall!"—*Babylonia*.

Pater familias (who has invited his daughter's beau to have a little refreshment): "What'll you have, John? A little lamb, cold beef, cold chicken, or—?" John (a true Bostonian): "Aren't those baked beans in that dish?" Pater: "They are. Have some?" Daughter (a little brother, who has been permitted to sit up a little longer than usual): "Ha, Jennie, I've caught you. I thought you were telling me a lie at the time." Jennie: "What do you mean, Jennie?" Daughter: "He picked 'em out in a jiffy." Jennie: "Picked out what? Who?" Jennie: "Your beau. He picked himself, and you told me he didn't know beans." Pater familias (in a voice of thunder): "Johanne, go to bed!" Jennie (bursting into tears): "She did, pa, she did. She said he didn't know beans, or he would have proposed long ago." [Tableau.]

GEMS OF THOUGHT.

—Juniper smells sweetest in the fire.—*Bogatzky*.

—Cheerfulness is the bright weather of the heart.—*Smiles*.

—Combat every discontent by prayer, every care by faith, every fear by hope.

"Tis always morning somewhere, and above The awakening continents, from shore to shore,
Somewhere the birds are singing evermore."
—*Longfellow*.

—God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux*.

—No true man can live a half-life when he has genuinely learned that it is only a half-life. The other half, the higher half, must haunt him.—*Phillips Brooks*.

—Watch yourself. Be the first to ask pardon if you err, and guard against the little

plagues, misunderstandings, and nasty words that often pave the way for bitter sorrow and regret.—*Louisa M. Alcott*.

Death is another life. We bow our heads at going out, we think, and enter straight into another golden chamber of the King's. Larger than this we leave, and lovelier.

—Everything wears out but the Lord's love. And these old worn-out consequences—withered, and faded, and faded, and faded, and

Window Shades.

There is nothing in the appointments of a house which can cause greater vexation than an ill-fitting, poorly-made

WINDOW SHADE.

It is so constantly in use that the greatest possible perfection is demanded, in order that it should run properly, and this cannot be attained except by the greatest care being taken in the selection of materials and in the construction of the shade.

We believe that the majority of housekeepers prefer to pay a small advance if they can feel confident that they are not to be annoyed, as so many are, by work improperly done.

We are fully prepared to furnish

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both in Domestic and Scotch Hollands, and in Hand-Made Tint Cloths, at the lowest possible price consistent with first-class work.

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Obituaries.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.] Mrs. MARY B. OSGOOD was born in Scituate, Mass., March 4, 1814, and died at North Weymouth, Jan. 20, 1887, aged 72 years, 10 months, and 16 days.

Sister Osgood experienced relief and united with the North Russell Street M. E. Church, Boston, under the labors of Rev. J. J. H. Russell, containing a member in that church until Dec. 8, 1863, when, removing to East Weymouth, she with her husband united with the M. E. Church of that place, under the pastorate of Rev. H. D. Robinson, in which connection she was highly esteemed for her worthy Christian example, her modest and amiable spirit, her sincere piety.

Her last illness was severe and protracted, but she was ever patient and trusting. She died as she lived, in calm and peaceful trust in her Saviour. She leaves a family that deeply mourn her loss, and an aged companion who, though saddened by his loss, is abiding in the "sure word of promise," and with exultant hope looks to the work of a Christian.

Capt. EDWIN CROWELL was born at Vineyard Haven, Mass., Nov. 5, 1805, and died at Union, Me., Jan. 26, 1886.

Brother Crowell gave his heart to the Saviour in the fall of 1832 at Vineyard Haven, during a protracted meeting held by the pastor, Rev. Mark Staples, and in due time united with the church of that place. He followed the sea for a number of years until obliged to give up on account of losing his hearing; but in all his seafaring life he was an earnest, faithful and consistent follower of the blessed Master. Having given up his life on the sea, he came and settled on a farm in Union, and united with the church of that place. He was a regular attendant on all the meetings of grace as long as he could hear a word; but when entirely deprived of hearing, he still attended the class-meeting, which was held in his own house, and gave in his testimony for Christ. No one could listen to his testimony without feeling deeply impressed that he was truly a man of God. He died a true Christian, and a true follower of the Saviour.

Prof. B. Starr, of Seven Mile, O., has been elected to the professorship in Chattanooga University, recently held by Prof. Calkins. He is a graduate of Wesleyan University, Middletown, Conn., and has long been known in Cincinnati as a prominent educator.

The spring term of the Ohio Wesleyan University opened most auspiciously, with over fifty new students and an unusually large number in attendance. The attendance during the year is the largest in the history of the University; the number catalogued reaching fully 800, and the term attendance averaging 600. This number embraces students in the collegiate and academic departments only. The University has as yet no professional schools located elsewhere or in Delaware, and its catalogued students are all on the ground meeting daily in chapel. The graduation class this year will number over sixty. About one-third of all students in the institution are ladies.

Senator Dawes calls attention to the fact that the Indian boys at Carlisle recently counted out \$1,400 of hard-earned savings and gave Capt. Pratt to help build a dormitory which Congress was too parsimonious to pay for. The Government, of course, will belong to the Government. In Salem, Ore., 200 Indian boys picked up sufficient to earn \$1,500 to pay for 75 acres of land which the school very much needed. Congress has now consented to take a deed of it.

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NOTTINGHAM, CANVAS, MUSLIN, MADRAS, IRISH POINT, ANTIQUE, CLUNY, SWISS, BRUSSELS.

They cover a large range of prices, from the lowest to the most expensive, and have been selected with great care.

We exhibit a beautiful line of GLASS CURTAINS

IN CLUNY LACE,

which are considered to be the proper curtain in connection with heavy draperies.

We have some specialties for

SUMMER HOUSES,

which will not be found elsewhere, both in curtains and materials by the yard.

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daughters, a brother and sister, are left to mourn their loss. "Blessed are the dead which die in the Lord from henceforth."

Chaplain THOMAS GIBSON BROWN was born in the town of Corinth, Orange County, Vt., April 12, 1819, and died in East Hampton, Conn., March 31, 1886.

His strong, robust character, no doubt, his strong, robust intellectual character, was a marked feature in his generation, a great reader of the literature current in those times, well versed in the events of the day, and a woman better informed in the political affairs of the day than most men of that period. At thirteen years of age he was converted, and, as he in a brief autobiographical sketch, says: "I was very happy, and the world seemed divinely beautiful."

When about twenty-three years of age, he listened to a sermon by Rev. John Lindley, which made a deep impression upon his mind and led him to a more active Christian life. Although naturally very bashful, the grace of God made him bold, and he appointed prayer meetings among his neighbors and friends, and in the course of three weeks more than forty souls professed to embrace Christ, and some sixty or seventy found salvation during the revival. Soon after this he left his native place and went to Boston, where he joined the church during the pastorate of Rev. John Lindsey and Rev. Elijah Hedding, who was afterward Bishop Hedding. He was baptized by Father Lindsey, and appointed a class-leader before his probation closed, and held the position until he left Boston and went to Wellesley to assist Father Bates. During his stay in Boston he frequently went out to surrounding towns to talk to the people, his labors receiving the blessing of God in a marked manner. He left Boston on Thanksgiving day, 1839. He had never asked a license to preach, but before his departure, and unbeknown to him, Rev. Daniel Dorchester, then presiding elder of the Boston District, secured a meeting of the official board, and a license was voted him. He remained in Wellesley and Truro until the following June, and during the winter God blessed his labors by a gracious revival, in which thirty or forty were converted. In 1837 he traveled Barnstable circuit under direction of the presiding elder, and held the position until the following year, 1838. He then joined the Hebron circuit, in Connecticut, and by direction of the presiding elder he made his home in East Hampton, where he had a glorious revival. About two hundred professed conversion, including some who were reclaimed from a backslidden state. His associates on this circuit (a very large one, requiring six weeks to get round once) were Rev. Hector Bronson and Rev. Samuel Davis. They preached nearly every day, and sometimes twice and three times. At the end of the year the amount of money raised for the support of the preachers was divided, and his share was \$33.33.

In 1839 he married Caroline M. Daniels, daughter of Amasa Daniels, esq., of East Hampton. In 1840 he was appointed to Martha's Vineyard, where he remained two years—the full time-limit. The two following years were spent at Middleboro, and following those two at Eastham. From here he went to Orleans, remaining two years. In 1844, he was appointed to Rockport, Mass., where he remained two years, and was then transferred to West Springfield, Templeton, Phillipston, and Farmerville, and in nearly every place souls were gathered into the church. In 1851, owing to feeble health, he took a superannuated relation, which continued to the close of his very useful life, and removed with his family to East Hampton, Conn. Although in feeble health, he did not entirely give up his chosen work—that of a minister of Jesus Christ—but applied the church at East Hampton, Haddam Neck, and Marlboro at intervals for several years.

At the breaking out of the Rebellion, he gave his three sons and a son-in-law, and finally his own

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services, accepting in 1863 the appointment of Chaplain to the Twenty-first Regiment, Connecticut Volunteers. He remained to the close of the war, accompanying his regiment in all the battles in which it was engaged, and was distinguished by his bravery and his devotion to duty. At the battle of Drury's Bluff he was in the thickest of the fight, and while kneeling praying with a dying soldier, was wounded in the arm by a piece of shell. When not engaged in the service, he was distributing tracts and praying with the dying. At the battle of Drury's Bluff he was in the thickest of the fight, and while kneeling praying with a dying soldier, was wounded in the arm by a piece of shell. When not engaged in the service, he was distributing tracts and praying with the dying. At the battle of Drury's Bluff he was in the thickest of the fight, and while kneeling praying with a dying soldier, was wounded in the arm by a piece of shell. When not engaged in the service, he was distributing tracts and praying with the dying.

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The Week.

AT HOME.

The New York national banks pay in \$2,572,295.50 taxes in accordance with the recent decision of the Supreme Court.

The Vostburg Manufacturing Company (gas fixtures, etc.) of Brooklyn burned out; loss, \$200,000.

Repetition of disturbance in the New York Senate; Gov. Hill renominates Buckbee and Armstrong for railroad commissioners.

Anti-coercion meeting at Providence, R. I., at which Gov.-elect Davis presides. Addresses by John Boyle O'Reilly and others.

The \$1,500,000 mortgage on the Troy & Boston railroad to be foreclosed; the road defaults on its bonds.

The silversmiths of the Gorham Manufacturing Company's works in Providence vote to disband the local assembly K. of L. in that city.

Celebration of the 68th anniversary of the introduction of Odd Fellowship into this country.

Organization of the Indiana Natural Gas Company with a capital of \$1,000,000.

Unveiling the monument to John C. Calhoun in Charleston, S. C.; magnificent military display, oration by Hon. L. Q. C. Lamar.

The Massachusetts House amends the high license bill by cutting down the fees 50 per cent; the Senate amends and engrosses the Sunday bill; the Cape Cod Canal bill signed.

The tinplate and sheet iron workers of the country form an independent trade organization.

Jacob F. Wickoff, of Pine Street, New York, falls for a quarter of a million.

The report of the railroad commissioners on the Rosendale disaster finds the cause to have been the breaking of hangers at the joint block, and censures the Providence Railroad Company for neglect of reasonable precautions both in the building and inspection of the bridge.

George O. Manchester of Boston elected president of the California Central railroad.

The Massachusetts Senate further amends the Sunday bill and engrosses it; the House debates the State arbitration bill.

At Dedham, Hon. F. W. Bird sues E. Frank Lewis in \$20,000 for alleged pollution of the water of Neponset river.

The bill prohibiting the issue of railroad passes to legislators, rejected by the Connecticut House of Representatives.

The bronze statue of Garfield at Washington placed upon its \$20,000 pedestal.

The 65th anniversary of the birth of Gen. Grant observed at Pittsburgh, Washington, Hartford, and other cities.

The pipe line bill, in opposition to the Standard Oil Company, defeated in the Pennsylvania Senate.

President Cleveland suspends the discriminating duties, tonnage tax, etc., upon vessels of the Netherlands and the Dutch East India.

Overland express train on the Southern Pacific Railroad robbed near Tucson, Ariz.; about \$5,000 taken.

The Troy & Boston railroad ratifies the agreement to consolidate with the Fitchburg road.

The Boston & Maine Railroad Company leases the Northern railroad in New Hampshire.

The Connecticut Senate passes the bill providing for the discontinuance of grade crossings on railroads.

A son of President Bartlett of Dartmouth College, appointed assistant instructor in English at the American Board training school at Kyoto, Japan.

A bill prohibiting the use of stores on passenger trains after Nov. 1 passed by the New York Assembly.

The Governor and the Legislature visit the Cape Cod Canal.

Natural gas struck at Ottawa, Kan., at a depth of 500 feet. The pressure too strong for measurement.

A wind-storm in Lake, Ill., destroys several buildings and causes the loss of two lives.

The Grant relics are now being placed on public exhibition at the National Museum at Washington, D. C.

A fire in Bradford, Vt., destroys the Trotter House and other buildings. The total loss about \$40,000.

The trunk lines agree to Boston's request, and have reduced the rate on grain for export to 25 cents.

The Interstate Commerce Commission closes its sitting at Atlanta, Ga., and starts for Mobile, Ala.

Rapid rising of rivers in Maine and New Hampshire reported. The Penobscot and Kennebec rivers and some lesser streams in Maine considerably swollen, resulting in a few instances in serious damage; the loss of one life reported.

The Pond Street Methodist Church in Amesbury has been burned.

True bills of indictment are found at Pittsburgh against thirteen of the Pan Handle Railroad employees upon the charge of robbing railroad cars.

A church, a warehouse and twelve dwelling-houses have been burned in Kankakee, Ill.

Three lives lost by a boat going over a waterfall in Putnam, Conn.

Occurrence of railroad accidents in Pennsylvania and in Dakota. One man killed by each disaster, and several seriously injured.

Sinking of a coal schooner in Lake Erie, and its crew of eight men drowned.

ABROAD.

The Canadian Parliament protests against the passage of the Coercion bill.

Accomplishment of the proposed fusion of the five Central American republics into one nation; treaty adopted providing for perpetual peace.

Secession discussed in the Nova Scotia Assembly.

Nova Scotia adds her protest against the passage of the coercion bill for Ireland.

British customs officers to search all vessels arriving from America, China and the East for explosives.

Barl Roseberry believes the pressing of the coercion bill by the British government will lead to a general election.

The bark "Joe Road" sunk in the straits of Canoe. The crew escape to the ice, and are picked up several miles from shore.

Rev. Dr. Parker, of the City Temple, London, decides to postpone his visit to Brooklyn, N. Y., until October, when he will evangelize the late Mr. Beecher.

A fresh Zankoff or pro-Russian conspiracy discovered at Sofia. Several men, formerly officers in the Bulgarian army, arrested for participation in the new movement.

The Czar prevents Russian admirers of General Boulanger, the French Minister of War, from sending him a sword of honor.

A hurricane off the northeast coast of Australia destroys 40 pearl fishing boats; 500 persons perish.

The Bank of England reduces its discount rate to 2 per cent.

Swinburne opposes with a hundred-line poem Gladstone's Irish policy.

Sinking of steamer "Benton" off of Singapore off the island of Formosa, by collision; 150 lives lost.

—All the Nihilists on trial at St. Petersburg are found guilty.

Schnaebel set at liberty by order of Bismarck.

(Continued from Page 4.)

with the society gave their pastor and wife a very pleasant surprise just before the close of the year, and left for them many valuable tokens of affectionate regard. During the past month Bro. Jones has baptized two persons, and received four into full connection. The society is in a healthy condition for next year's work.

Rev. C. E. Bisbee closed his three years' labor on Goodwin's Mills church last Sabbath, with much encouraging results. During the last month seven persons were received into full connection with the church.

Bro. Stackpole's plan adopted the past year to depend upon the voluntary contributions of his people for his support, was a great success. Beside paying all of the current expenses, the pastor received his full salary, and left \$80 in the treasury. On closing his labors at Wesley Church, Bath, Bro. S. was presented a fine gold watch, several paintings, and Mrs. Stackpole was presented a purse of \$30. Seventy persons have been baptized during the year.

Rev. J. M. Frost reports thirty-eight baptisms for the past Conference year at Skowhegan.

Rev. G. C. Andrews reports twenty baptisms the past year at Wilton, and the church in better condition than ever before.

Rev. T. P. Adams reports thirty baptisms during the past year at Ferry Village, and a marked revival interest throughout the year.

NEW HAMPSHIRE CONFERENCE.

DOVER DISTRICT.

Amesbury. — The church is in a prosperous condition. There is an increased interest in the prayer-meetings. The pastor, Rev. J. L. Felt, has been cordially invited to return a third year.

Auburn and Chester have done grandly on the "million-line." On Monday, April 11, the people of Chester gave Bro. McNally and wife a genuine surprise. The night was dark, the mud deep, and no such invasion expected. Sunday, the 10th, was Sister M.'s birthday, and the people decided to remember her. Some came seven miles to be there. This shows something of their feelings. They left the pastor's wife money for a new dress. Sister Underhill spoke feelingly of the cordial relations existing between pastor and people, and the regret that they must so soon be severed. Bro. McNally says: "The last three years have been the happiest, best and most prosperous of my ministry. My successor will fall into good hands, and big noble hearts. I cannot say that I pity him at all. The churches are in good condition, temporally and spiritually." B.

A fresh and desirable assortment of imported cloths can always be found at Messrs. C. A. Smith & Co., 18 and 20 School Street. No house in the city is more particular in supplying its customers with the best fabrics which the market affords. Gentlemen wishing for spring overcoats, or suits adapted to the season, will find it for their advantage to make them a call.

Our readers will find in our columns the advertisement of Mr. Ozo A. Wiggins, who has taken rooms in our building. He devotes himself to fine tailoring, securing his patrons the best of goods and the most thorough and tasteful work. Any of our friends replenishing their wardrobes can safely entrust Mr. Wiggins with their orders.

Advertisers to reach farmers should use the agricultural and also the local country papers. Almost every farmer takes the paper printed in his own town. Special lists of these papers are controlled by George P. Rowell & Co., 10 Spruce Street, New York. They also give special rates in the Agricultural papers.

Here's an every day problem: the home needs new furniture, the cash account is limited, likewise the credit. What shall we do? It's easily enough solved. Go straight to B. A. Atkinson & Co., and tell them your story; they will sell you the goods you need at cash prices, taking a payment on them and arranging for the balance in sums to suit you, charging, in addition to the cash price, interest on the amount unpaid.

How shall we educate our boys? — Industrial education, in place of the so-called classical education, is evidently coming to the front; and to this end the State has recently established eighty free scholarships at the Massachusetts Agricultural College, which, we are informed, any worthy young man in the State above the age of sixteen, who can pass the entrance examination, is entitled to enjoy. It would seem that this is a rare chance; and we would suggest to parents who are undecided where to send their sons, or what sort of an education to give them, to investigate this matter of free scholarships at an early day, before they are taken up.

A CARPET FROM WINDSOR CASTLE. — A very interesting window display, and one that is attracting more attention than any other on Washington Street, is that made by Messrs. John H. Pray, Sons & Co., in one of their large show windows, directly opposite the Adams House.

The exhibit consists of an unusually large India carpet, which has quite a history attached to it. This carpet was made in Delhi, India, expressly for Queen Victoria, and was used for several years in Windsor Castle.

Some twenty years ago, while making changes at the palace, this was offered for sale, and purchased by a wealthy Bostonian. For family reasons, however, he never made any use of his carpet, and it has remained in the custody of Messrs. Pray & Co. until this day, when, owing to the death of the original purchaser, it was decided to place it on sale.

fore, and have added greatly to the reputation of the school for culinary perfection." The New Hub Range with Wire Gauge Oven Door is manufactured by the Smith & Anthony Stove Co., 52 and 54 Union Street, Boston, and is sold by dealers throughout the world. It has completely revolutionized the science and practice of cooking. Ask your dealer for it, and write to the Smith & Anthony Stove Co. for one of their special circulars giving full description.

Church Register.

HERALD CALENDAR.

SPRING CONFERENCES - 1887.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Sweden.	Karlakra, Swe.	May 5, 18	Nide
East Maine.	Bangor, Me.	" 5, 18	Walden
Norway.	Forerund, Norw.	" 18, 18	Nide
Denmark.	Vette, Denmark.	June 2, 18	Nide
Germany.	Cassel, Germany.	" 18, 18	Nide
Switzerland.	Berne, Switz.	" 20, 18	Nide
Hamilton Camp-Meeting.	at Richmond, Me.	Aug. 16-23	
Salvation Army Camp-Meeting.	at Richmond, Me.	Aug. 16-23	
Ken. Val. Camp-meeting.	at Richmond, Me.	Aug. 22-29	

POST-OFFICE ADDRESSES.

Rev. F. T. George, Southville, Mass.
Rev. J. L. Felt, Fall River, Mass.

A NOVEL MISSIONARY GATHERING. — A meeting of MISSIONARY CANDIDATES will be held at Lakeside, Ohio, beginning on Thursday morning, July 28, and continuing eight days. A general Missionary Convention will be held during the last three days, but this will not interfere with the special meetings for bona fide candidates for missionary service in the foreign field. Free entertainment will be provided for all enrolled candidates. Experienced lady missionaries will be present to give advice and counsel to young ladies preparing for the foreign work. Lakeside is midway between the East and West, accessible by both rail and steamer, and is one of the most charming summer resorts in all the lake region. For further particulars apply to the undersigned, care of Mission Rooms, 805 Broadway, New York.

J. M. THORNTON.

QUARTERLY MEETINGS.

BOSTON DISTRICT - FIRST QUARTER.

APRIL.	MAY.
People's Ch., 29.	Epistemo Sq., 1, m.
	12, Franklinham, 15, eve;
	City Point, 1, m.
	Revere St., 18;
	Newton L. Falls, 1, eve;
	Winthrop St., 17;
	Allston, 2;
	Washington Village, 18;
	Harvard St., 17;
	Jamaica Plain, 20;
	Holliston, 22, m.
	St. John's, 5;
	West Medway, 22, m.
	Newton U. P. Ch., 8, m.
	Trask St., 17, m.
	Highlandville, 8, p.
	Newtown Centre, 24;
	Newton, 25;
	West Quincy, 26;
	Boylston, 11;
	Westbury, 29, a.m.
	Temple St., 12;
	North Grafton, 25, m.
	Hopkinton, 15, m.
	Laurel St., 20, eve;
	Matapan, 17.

J. W. LINDAY.

WEST PROVIDENCE DISTRICT - FIRST QUARTER.

MAY.
2, Pawtucket, 11, Middletown.
1, Pawtucket, First Ch., 12, Newport, Thames St.;
4, Central Falls, 13, " First Ch.,
4, Washington & Hope, 18, Ave. Miss, Newport;
6, Centerville, 14, Providence, St. Paul's;
7, Hope St., Providence, 16, Bristol;
8, Portsmouth, 17, Warren.

[Resumed next week.]

N. B. — Will all desiring week-day preaching notify me beforehand?

District Stewards' meeting, Monday, May 22, at 11 a. m., in the vestry of the Mathewson St. Church, Providence, R. I. D. A. JORDAN.

NORWICH DISTRICT - FIRST QUARTER.

MAY.
Norwich, Central Ch., 7, Versailles & Baldo, 11;
Montville & Salem, 8, m.; South Coventry, 12;
Nor., Sachem St., 8, eve; Gale's Ferry, 14, 15;
Jewett & Hopeville, 9; Uncaville, 15, eve;
Volunt's, 16, m.

[Resumed next week.]

District Stewards' meeting in the Willamette church, June 1, at 11 a. m. Pastors please give notice.

E. EDWARDS.

NEW BEDFORD DISTRICT - FIRST QUARTER.

MAY.
3, Park Ch., Fall River, 15, Brayton;
10, North Ch., " 14, 15, Berkley;
11, Somerset, " 15, 16, Central, Taunton;
12, Quarry St., " 17, First Ch., Fall River.

[Continued next week.]

Fall River, Mass. C. W. GALLAGHER.

REOPENING. — The Broadway M. E. Church, in Providence, will be reopened May 8. Sermons by Rev. Prof. Hull, of Boston, at 3 p. m., and Rev. Dr. Bates at 7.30 p. m. Former pastors and friends will be warmly welcomed.

E. F. CLARK, Pastor.

THE PREACHERS' AD COMMITTEE

will meet Monday, at 1.30 p. m., in the Committee Room, 36 Bromfield St., Boston. C. N. SMITH.

EVANGELICAL ALLIANCE.

The regular meeting of the Boston Evangelical Ministers' Association will be held on Monday, May 9, at 10 a. m., in Tremont Temple. Subject, Quakerism, with special reference to the Quakers in the United States. Limitation of Speakers, Dr. L. K. Fung, of New York, and Revs. Hugh Montgomery and J. W. Hamilton. The floor of the Temple will be reserved for ministers and their wives, and by invitation will be open to the public.

N. B. JONES, Jr., Sec.

MONEY RECEIVED FOR BISHOP TAYLOR'S STEAMER, at this office:

NAME OF STEAMER.	AMOUNT.
Mrs. J. W. Coolidge, Anna Taylor, 1.00	
Mrs. J. J. Spiller, Anna Taylor, 1.00	
Amelia Miliken, Wm. Taylor, 1.00	
Mrs. Rev. M. Goodrich, 1.00	
Rev. Wm. Merrill and wife, Anna Taylor, 2.00	
Acknowledged in ZION'S HERALD, April 13, 1887.	
\$7.00	
\$421.00	
A. S. WOOD.	

RUBIFOAM

A delightfully fragrant and healthful liquid substitute for TOOTH POWDER.

Contains no grit, no acid, no anything injurious to the teeth. It is sweet, and the gums it removes tartar, and prevents decay.

LARGE BOTTLES, 25 CENTS

For by C. W. HOYT & CO., Proprietors of Hoyt's German Cologne, Lowell, Mass. Sold by all Druggists.

DYSPEPSIA & INDIGESTION

Efficiently Cured by GASTRO-PEPTIC POWDERS, a compound highly refined by physical laws. No opiates or drugs. Barmley's, or of powder, sold by Dr. J. H. NELSON PHARMACEUTICAL WORKS, 15 25 FIFTH ST., N. Y.

GOLD MEDAL, PARIS, 1878.

BAKER'S Breakfast Cocoa. Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa made with starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.



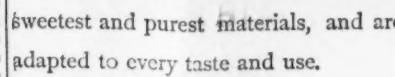
ASHMERE DOUQUET TOILET SOAP

WHITE-EXQUISITELY PERFUMED - PURE

COLGATE & CO'S TOILET SOAPS,

including 103 varieties both scented and unscented, are made from only the

sweetest and purest materials, and are adapted to every taste and use.



A NATURAL PALATABLE RELIABLE REMEDY.

In TARRANT'S SELTZER you behold

A certain cure for young and old;

For Constipation will depart,

And Indigestion quickly start.

Stick TARRANT'S SELTZER, will soon subside.

When TARRANT'S SELTZER has been tried

"THE WORLD WENT WELL WITH YOU THEN."

There will do it every time and cure CONSTITUTION, neutralizing the acidity of your stomach and prevent HEARTBURN. DR. MARK H. WOODBURY'S DYSPEPSIA KIDNEY PILLS will be sent by mail to any part of the United States on receipt of 50 cents for a large box or 25 cents for a trial box by DOUGLASS & SMITH, 14 and 26 Tremont St., Boston, Mass.

J. M. THORNTON.

TURKISH HAIR TONIC.

A sure remedy for falling hair, dandruff, itching scalp, and all hair troubles. It is a natural hair restorer, and is used by thousands. It is a hair restorer, and is used by thousands. It is a hair restorer, and is used by thousands.

Dr. Fletcher's Hair Tonic is a sure remedy for falling hair, dandruff, itching scalp, and all hair troubles. It is a natural hair restorer, and is used by thousands. It is a hair restorer, and is used by thousands.

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